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HAND-BOOK OF BIBLE READINGS

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WITH AN INTRODUCTION BY

D. W. WHITTLE.

ON

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HOW TO PREPARE AND HOW TO USE THEM.

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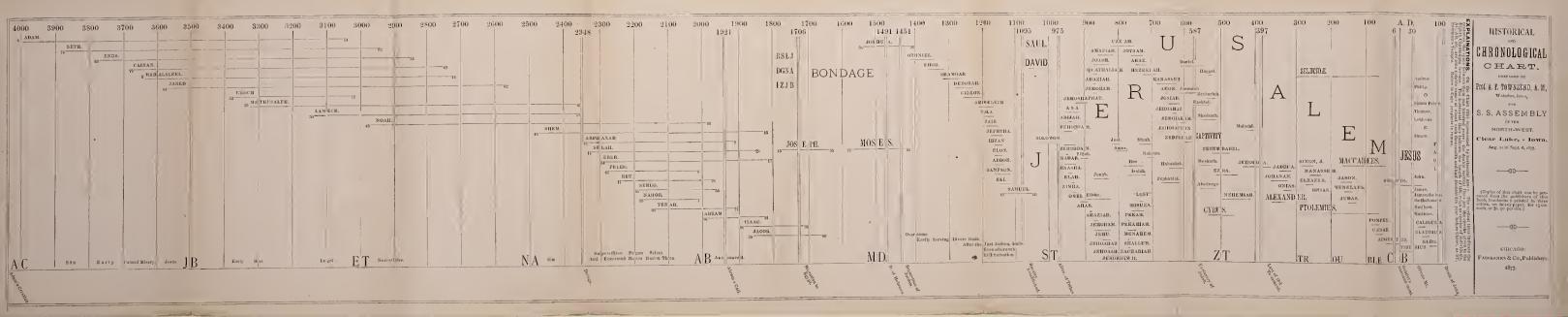
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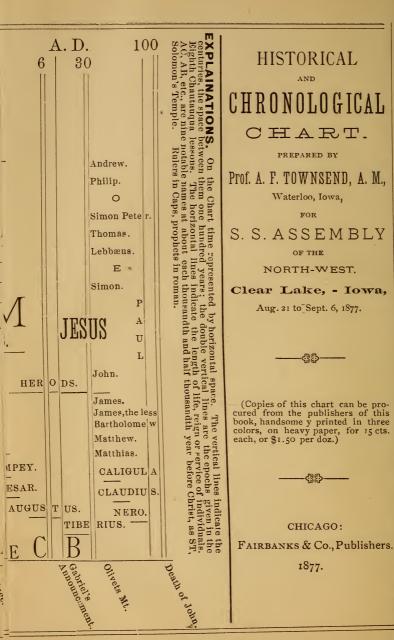
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Adam's Creation







ASSEMBLY

OF THE NORTH-WEST.

OUTLINE SKETCHES OF SERMONS, LECTURES, SAYINGS, DOINGS, METHODS, PLANS, HINTS AND SUGGESTIONS, NAMES OF ALUMNI, HISTORICAL ITEMS, ETC., OF THE

Second Sunday-school Assembly of the North-west,

HELD AT

CLEAR LAKE, IOWA.

August 21st to September 6th, 1877.

E. H. STEARNS, REPORTERS. J. B. ALBROOK,

Compiled and Edited by

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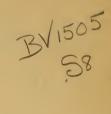
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DEDICATION.

TO REV. J. R. BERRY,

Corresponding Secretary of the First and Second Sunday-School Assemblies of the North West, to whom more than to any other, is credit due for the success which has attended these great gatherings of Sunday-School workers; in recollection of pleasant associations in Christian labor, this volume is respectfully dedicated by the

Author.

PREFACE.

The contents of this little book are presented to the Sunday-School workers of the North-west with the earnest desire that good may be accomplished. The materials were collected from a rich programme which was performed at the Second Sunday-School Assembly of the North-west, held at the well known and beautiful Western watering-place, Clear Lake, Iowa.

In conformity with quite a general desire on the part of those present at the assembly, we departed from our plan of arranging the matter under appropriate heads, and give it in the form of a journal with just enough of the proceedings of each day to keep up the connection. This gives a consecutive view of the "Assembly." For the convenience of pastors, parents, Bible students, Sunday-School and Temperance workers a copious index refers to the outlines, valuable suggestions, hints, diagrams, methods and plans which will materially assist not only in practical work, but also serve as seed-thoughts that may germinate in fertile brains and produce original methods even better than anything suggested.

Dyersville, Iowa, Sept. 11, 1877.



CONTENTS.

PAGE.

I.—CLEAR LAKE.

1. Location, History of, Town, &c	xxi
II.—SECOND SUNDAY-SCHOOL ASSEMBLY OF THE NORTH-WEST.	
1. Officers, Speakers, and Teachers	vii
2. First Day.	
I. Opening Ceremonies	I
3. SECOND DAY.	
1. Heroic Elements of Hebrew Character—Lecture 2. Hash—Lecture 3. Voices from the Rocks—Lecture	3 4 7
4. THIRD DAY.	
 The Bible in the Rocks—Lecture The Assaults of some Men of Science upon Religion—Lecture 	11

	PAGE	Ċ.
	3. Questions and Answers—Prof. A. Winchell,	
	LL.D	7
	4. A Union of Forces for Christian Work—Y.	•
	M. C. A 2	o
	5. Cottage Presentation 2	
	<i>y</i> ,	
5.	Fourth Day.	
	I. Third Chautauqua Lesson 2	3
		4
	3. The Aggressive Spirit of the Christian	•
	Church, and what Young Men may do 2	4
	4. Third Session of Christian Congress 2	
	5. Bunyan's Holy War—Lecture 2	
6.	FIFTH DAY.	
	1. Model Sunday-School 3	0
	2. Model Programme 3	
		2
	4. The Reformatory Force of Christianity—	
	Sermon 3	4
	5. Sermon on 2 Chron. 17: 16 3	
		9
		0
7.	Sixth Day.	
	1. What I Saw on three Continents—Lecture 4	2
	2. Organization of the Sabbath-school 4	
	3. The Catacombs of Rome—Lecture 4	
	J. 2110 Datacomos of Teomo Bootale	T
8.	SEVENTH DAY.	
	1. The Bible a Divine Book 4	7
	m P P r	
	2. Inc I at Dast—Declare 4	9

· PAG	Fille
3. Unruly Boys—Address	54
4. Christ the Model Teacher	
5. All Sorts of Questions about Sunday-schools.	
Answered by M. C. Hazard	56
*	
9. Eighth Day.	
1. The English Bible	60
	64
	67
	69
	70
6. Harmony between Science and Religion—	•
Lecture	7 I
	•
IO. NINTH DAY.	
1. General Review	73
	76
3. Children's Concert	
·	
II. TENTH DAY.	
1. Bible History and Chronology	78
2. Our Work—Address	80
3. Christian Citizenship, its Obligations and	
Relations to the Temperance Cause	81
4. The Superintendent's Office and Work	83
5. Service of Temperance Consecration	83
	84
12. ELEVENTH DAY.	
I. Bible History and Chronology — Adam to	
Joseph	85
1	9

	PAGE.
2.	Christian Temperance Work—Short Ad-
	dresses
•	The Teacher's Office and Work
4.	
	Relation of Intemperance to Crime-Address 90
6.	Achievements of the Telescope—Lecture 92
13. Twei	FTH DAY.
I.	Second Model Sunday-school 97
	Model Programme99
2	Model Secretary's Report99
	The Great Mission of the Believer as an
4.	Instrument in Saving Sinners—Sermon101
_	Immortality of the Soul—Sermon106
0	Song and Praise Meeting108
7.	Faith—Its Nature, Processes and Power—
	Sermon110
14. THIR	TEENTH DAY.
I.	Bible History and Chronology—Joseph to
	St. John
2.	Did the Worlds build Themselves?—Lec-
	ture113
3.	Normal Class Conversation116
0	The Week.day Work of the Superintendent.117
	Christ our Exemplar—Bible and Song Ser-
J	vice118
6.	Sunday-school Machinery119
	Questions on Sunday-school Work—An-
	swered by Prof. A. F. Townsend and
	Rev. J. R. Berry

	PAGE.
5.	FOURTEENTH DAY.
	 Bible Geography
6.	8. Uses of the Blackboard132 FIFTEENTH DAY.
	1. Competitive Examination 133 2. Alumni of 1876 133 3. Alumni of 1877 134 4. Scenes in the Orient—Illustrated Lecture 134 5. Resolutions 136 Closing Words 137

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For names of Alumni of 1876 and 1877, see Proceedings of Fifteenth day.

CLEAR LAKE.

LOCATION.

Clear Lake is in Cerro Gordo county, Iowa. It is about midway of the State, east and west, and about thirty miles south of the Minnesota State line. Situated on the C. M. & St. P. R. R., it has daily communication with St. Paul and all Southern Minnesota, Wisconsin and Northeastern Iowa. By means of cross-railroads any part of Iowa or Illinois may be easily reached. The Lake is said to be seven miles long and three miles wide. It is a very beautiful sheet of water, clear as crystal, being fed entirely by springs. It affords facilities for boating, bathing and fishing surpassed by no sheet of water on the continent and only equaled by a few. The Greene Bros. and the Camp Meeting Association each, has a fleet of boats on the Lake and ample appliances to supply every demand of pleasure seekers.

HISTORY.

The Town of Clear Lake, claiming 1,000 inhabitants, is situated on a beautiful slope of land, nicely timbered with walnut, butternut, hickory, ash and oak, at the east end of the Lake. The first settlement was effected here in the summer of 1851, by James Dickerson and Joseph Hewitt, who removed from Strawberry Point, Iowa, having heard of the beautiful lake, fine timber and abundance of game and fish. In 1852 Mr. Dickerson claimed the land where the town now stands, and cleared up and

plowed a piece of it on which he raised a crop of corn, the first grain produced in this part of the State. During the summer of 1855, the following additional names appear as residents of Clear Lake: Wm. Wilson, R. Gardner, H. Luce, Peter Parrish, John and Matt. Vanaiken, H. A. Stiles, A. Butterfield, D. Goodwin, — Marens, E. A. and A. B. Tuttle, H. G. Parker, Fred. Pattie, Jos. Wood, A. Bennett, Jas. Turner, M. Callanan, Oscar Stevens, E. A. Ames, F. Garretson, together with others, whose names have been lost,

The town was laid out in 1856 by James Dickerson and Marcus Tuttle. Twenty-three others lent their aid and counsel. J. Crow, the same year, built the first house on the site of the town. Before winter closed operations, about forty dwellings had been erected. The financial crash of the next year caused quite an exodus and by the fall of 1858 but fifteen families remained.

Thomas Palmer, now of Vinton, Iowa, built the first store and brought the first regular stock of goods. In 1856, Ed. Nicholls built a steam saw-mill, which was destroyed the next year by an explosion of the boiler, and it was not repaired until 1862. Mr. Marcus Tuttle, however, immediately followed the destruction of the saw-mill by the erection of one of greater capacity, which is still in operation. Joseph Hewett was the first Postmaster. His appointment dates back to 1856.

The first school was taught by Miss Gardner, who was succeeded by Mrs. Stiles, both of whom were residents. The first school directors were J. S. Sirrine, T. S. Palmer and A. T. Tuttle, in 1857. At that time the district embraced the west half of the county.

The first newspaper was called the *Clear Lake Inde*pendent, published by S. Noyes and J. M. Brainard. The first issue was in Feb. 1860. In one year it was removed. April 1870, we find the Clear Lake Observer dispensing the news. It is owned by Mr. Geo. E. Frost, who in 1872 sold it to Judge Rosecrans, and in December it was sold and removed. During these years the Observer was printed on the first abolition press ever used in the United States. It was the identical press owned and used by Lovejoy at the time of his murder at Upper Alton, Ill., when it was thrown into the Mississippi river by a mob. Here it lay till 1859, when D. B. Mead of Cresco, Iowa, bought and raised it.

Immediately after the office was removed the citizens induced Judge Frost to purchase another, which has done service as a newsmonger ever since.

CHURCHES.

Rev. Charles Pattee, a superannuated Methodist minister, preached the first sermon at Clear Lake, in 1857, in the dwelling of Joseph Hewitt. Since that time the following-named ministers have had pastoral charge: W. P. Holbrook, Jos. Hankins, W. B. Glassner, John Ball, — Gossard, — Taylor, — Cooley, Richard Burge, A. S. Groom, — Smay, — White, James Williams and A. Jamison, present pastor. The Methodists are by far the strongest denomination here represented. For years the society has had a good church and parsonage. One by one the "out appointments" have been lopped off until Clear Lake is left a station.

The first Sabbath-school was organized by the Methodists in 1857, after a sermon by Rev. R. Swearingen, of the Upper Iowa conference.

The Congregational Society has had preaching at this place occasionally since 1857, when Rev. J. S. Saxby

settled here, but no formal organization occurred till September, 1870, though meanwhile Rev. D. Mason preached regularly for almost two years, and Rev. A. S. Allen began a regular pastorate in 1868, which lasted till two years since. Their church edifice, erected in 1875, is neat and commodious, and their membership is growing nicely. Rev. R. R. Wood is present pastor.

The Baptists entered this field in the early part of 1867. Soon after they organized a society of nine members, which has grown to quite a good healthy church. Revs. G. M. Adams, James Saxby, P. S. Crandall, E. S. Morgan and F. H. Hannah, have at different times had pastoral relations. Their new church is quite an ornament to the town. Rev. J. L. Coppoc at present fills the pulpit.

The Advents were here as early as 1859, when Elder P. S. Deyo preached a few sermons, but effected no organization. Elder H. H. Jaynes next preached, but left without any permanent work. In 1867 Elder Deyo returned, and organized a society of about thirty persons, most of whom have since removed.

The pastors of this society have been Revs. H. H. Jaynes, F. H. Kinney, R. S. W. Deyo, C. C. Ramsey, and Mrs. H. H. Jaynes, who is present pastor. They have a very neat and tasteful chapel.

The Norwegian Lutheran Church was organized in 1873 by Rev. J. Ashjornsen. They have a neat parsonage, and a church which amply supplies their wants. The services are in the Norwegian language.

INCORPORATION.

In 1870, Clear Lake was incorporated, and Dr. W. H. Stanley was chosen mayor, and J. R. Prim recorder.

Since that time it has grown finely. Its business streets begin to look quite citified. Main street has a fine view of the lake, for its entire length. Nice residences, surrounded by natural groves, are using in all parts of town, and indicate a substantial growth. The present town officers are as follows: Mayor, Dr. J. B. Charlton; Recorder, Thomas Sampson; Council, J. H. Boeye, L. G. Hollister, H. E. Palmeter and James McLaughlin; Marshal, J. Denlinger; Treasurer, M. P. Rosencrans.

BUSINESS.

Clear Lake is a good business point. Two firms are engaged in live stock and general produce business. Five large, well stocked establishments supply dry goods and general merchandise. There are two hardware stores, two drug stores, two grocery stores, two agricultural implement firms, four hotels, three restaurants, three boot and shoe shops, two lumber yards, two wagon and carriage shops, two millinery establishments, four grain elevators and warehouses, four blacksmith shops, two harness shops, two livery stables, two jeweler shops, two barber shops, two furniture stores, two cabinet shops, one photograph gallery, one tailor shop, one marble shop, one brick yard, one steam flouring mill, one steam feed mill, one steam saw-mill, one bank, one printing office, two law firms, two firms of medical practitioners, and five resident preachers. The following are some of the leading business firms. For further particulars see advertising pages of this book.

Hotels.—Lake House, John Chestnut, proprietor.

Lake View House, L. V. Davis, proprietor.
Phillips House, J. W. Phillips, proprietor.
BANK.—Clear Lake Bank, W. A. Burnap, proprietor.

Printing Office.—"Clear Lake Observer," Geo. Frost, editor and proprietor.

PHYSICIAN.—J. B. Charlton, M. D.

RESTAURANT.—O. R. Simenson.

FURNITURE.—R. W. Catlin.

F. Morsch & Son.

HARDWARE.—Bishop & Davis.

Palmeter Brothers.

GROCERIES AND PROVISIONS.—McLaughlin & Woodstock.
DRY GOODS.—Davis & Hubbard.

PAINTER.—Wm. McFadden.

CARRIAGE AND WAGON MANUFACTURER—.J. H. Boeye Livery Stables.—C. T. Clark.

O. C. Sweet.

Lumber Yards.—Miller & Thayer.

Woodford & Wheeler.

The park is justly the pride of the citizens. It contains about three acres of a fine slope toward the lake, running down to the shore. It is well shaded with natural and ornamental trees. Near the centre a nice pavilion has been erected. Seats can be found in nice grass plats for the convenience of the weary pedestrian. Nothing seems to be wanting, except a flowing fountain, to make this one of the prettiest parks of central Iowa.

The new school-house is an ornament to the place. There are five departments in the school, which is quite an advance on twenty years ago, when one school district embraced half of Cerro Gordo County.

All in all, the outlook of Clear Lake is very good in a business point of view. But the chief attraction to outsiders, and the greatest pride of the inhabitants, is the beautiful lake and the

CAMP-MEETING AND EXCURSION GROUNDS.

The grounds adjoin the town plat on the west, and sweep around the north shore of the lake. They comprise thirty-six acres, and have a half mile of lake front. The waters of the lake lave the entire south front of these grounds, while the C. M. & St. P. R. R. bounds the north side.

They have a great variety of surface stretching back on the bluffs, where they are covered with a thrifty growth of forest trees. No grounds can have a surface more desirable. All the high grounds back from the lake lie in ridges, running in different directions, rendering them susceptible of the highest degree of ornamentation. The water rolls off readily, and the soil is sufficiently sandy to prevent the formation of mud; so that after a rain no one feels the inconvenience of standing water or muddy walks. These ridges give the opportunity to erect cottages on their sides, with cook-room below, while other portions of the grounds furnish level sides for summer residences.

These grounds are held and managed by the "Clear Lake Camp-meeting Association." This association is composed of Christian ministers and laymen, and regularly incorporated according to law. The officers of the association at present are Rev. J. H. Lozier, President; Cyrus Spaulding, Vice President; Rev. R. W. Keeler, D. D., Secretary; Isaac Garmoe, Treasurer; and Col. Edward Shaw, Superintendent of Grounds. "The State Campmeeting Association of Iowa," holds a perpetual lease of the grounds on which the Pavilion stands, together with all avenues, drives, and other approaches thereto, for campmeeting purposes. They have held two very successful camp-meetings on these grounds, which have been seasons of great power. This is the second session of the Sab-

bath-school Assembly of the North-west, held on the grounds.

The Association leases to private parties lots 20x40 feet, for cottages and summer residences. The leases run 99 years. A small bonus and a light annual leasage are charged, all of which, by the Articles of Incorporation, must be perpetually expended on the grounds, in the purchase, improvement and supervision of the same. Over one hundred lots have already been leased.

IMPROVEMENTS, ETC.—PAVILION.

In 1876, by the advice of the State Camp-meeting Association, the "Clear Lake Camp-meeting Association" caused to be erected on the grounds leased to the Methodist Episcopal Church a large building, suitable for public worship. It is in the form of an octagon, with sides twentyfive (25) feet wide, making the building 200 feet in circumference. A wide gallery on seven sides of the building increases its capacity very materially, while over this gallery are sleeping apartments. The building is surmounted by a large dome, which pours its light down through the centre on the audience below. The sides of this pavilion are constructed in a peculiar way. Sixteen feet from the ground heavy timbers are framed into the posts all around the building, and below this girt the sides are made into doors and hung to this timber by heavy hinges. By swinging the bottom of these sides out and placing them upon posts prepared for that purpose, they form a complete awning all around the building. When the building is in use no part of it comes to the ground, except the heavy posts on which it stands and the sides containing the gallery stairs. When in that condition, the building will cover about three thousand persons, so the architect estimated,

while nothing obstructs the voice or eye of the speaker from the crowds that may gather around. When finished (seated, etc.) it is estimated to cost four thousand dollars. It is a very fine structure. Made of excellent material, good shingle roof, and cannot be surpassed for the uses for which it was built. Its ventilation and light are perfect, and the vast crowds that gather in its services are remarkably comfortable. In this pavilion the Assembly holds all its exercises—Normal classes, lectures, examinations, etc.

HEADQUARTERS.

This is a building 32x40, two stories high, and contains the offices of the Association committees, etc., on the first floor. The second floor is used for lodging rooms, of which there are ten in the building. This building stands adjoining the large platform erected by the railroad company to receive and discharge passengers on the grounds. It is constructed with an open gangway through the centre, through which all parties going to and from the cars pass. The offices are so constructed as to open, by lifted doors, upon this gangway. Passengers from the cars pass through this gangway in front of all the offices, and come at once within the great circle of the grounds, in the centre of which stands the pavilion. On one side of this gangway, is the book-store opening on the grounds. This room was first built 16x32, but was found to be too small. So an addition was put to it, making the room 16x48. This room was occupied exclusively by the

METHODIST BOOK CONCERN, CHICAGO,

under the supervision of Mr. John R. Woodbridge, General Superintendent of the Book Department, assisted by Mrs. Woodbridge and Mr. Henry Decker. This house

displayed a very large and fine assortment of books, maps, S. S. libraries, S. S. helps, books of reference, Bagster, Eyre & Spottiswoode and American Tract Society bibles, commentaries, standard theological works, chromos, reward cards, book-marks, mottoes, general Sunday, school requisites, and indeed almost anything one would find in a city book-store. The display of maps for Sunday school purposes, published by their own house, was very fine. The sales of libraries and general Sunday-school requisites was good, and large numbers of the ministers and laity availed themselves of this opportunity of supplying themselves with standard works on theology and general literature. The idea of establishing this "branch" of the Book Concern in the heart of Iowa, within reach of many who seldom or never visit the permanent depository, is a capital one. It not only allows those attending the great gatherings at Clear Lake the privilege of seeing what are to be found on the shelves of the Book Concern, but brings the publishers face to face with the people, and will bind Methodists closer to their publishing interests. Besides the pecuniary profits of the sales, the advertisement is of no small account. Whether the plan originated with Mr. Woodbridge or not, its execution certainly reflects great credit upon him and his helpers. The general desire of all who have been so faithfully served by them in the past is, that many years may elapse before their genial countenances shall fail to brighten the interests of the Methodist Book Concern at Clear Lake.

In another part of the grounds, near the postoffice, may be found the fine establishment of

FAIRBANKS & CO.,

Sunday-School Publishers of Chicago. For their convenience these enterprising gentlemen erected two fine tents

of peculiar style and octagonal in shape. The largest of these was devoted to the display of a great variety of Sunschool requisites. Prominent among these was a large supply of the very best Teachers' Bibles of various publishing houses, reference books especially adapted to the wants of Sabbath-school workers, and works on the theory and practice of teaching by such eminent Sunday-school men as Crafts, Vincent, &c.

The great attraction, for the ladies especially, was the abundant supply of pictures, rewards, &c., which only surpassed the pleasing variety in their rich and tasteful beauty and surprising cheapness. Fairbanks & Co. made a decided point in the introduction of Welcome Tidings, their new Sunday-school singing book, whose decided merits commended it to the favorable consideration of all who were interested in this very important and entertaining department of Sabbath-school furnishing. Their whole display which covered a wide range of Sabbath-school and general literature, was in exceeding good taste and reflected great credit on the management. The other tent was used as a reading room, free to all, where might be found the latest papers and magazines, together with a good supply of general reading. This was a very popular resort and was thronged at almost any hour of the day. It was a "feature" of the assembly. Thanks to Fairbanks & Co

PROSPECT HOUSE.

This hotel occupies Prospect Point, and has a magnificent view of the lake. Only the L of the Prospect House is yet built. The present building is 32x70 feet, two stories high. The lower story is a large dining-room, with kitchen attached, furnishing conveniences for feeding hun-

dreds of people. The upper story is used for sleeping apartments, and divided into eighteen rooms of various sizes. The association hopes soon to erect the front of this hotel, which will be 40x100 feet, three stories high, and wide verandahs on three sides and the three stories. When the building is thus completed and furnished there will be ample accommodation for summer boarders. The present buildings furnish good accommodation for a few summer boarders, and are used for that purpose during the warm weather. Mr. Charles Ingalls is proprietor.

COMMERCIAL ROW.

This is an irregularly shaped building, on the corner of Prospect avenue and Glen Drive. It was built the present summer for commercial purposes, as its name indicates. On the first floor are the superintendent's office, and post-office, an ice cream saloon and restaurant, grocery, meat and vegetable market. At the post-office all mail matter for the camp-ground, is received and delivered. The grocery furnishes whatever is usually found in a first-class grocery, and all articless are sold at the same price as in the village. The meat and vegetable market is supplied with all the season affords; milk is also kept here during the meetings; also bakery and ice at the restaurant. Families can thus live as cheaply here, with all these supplies at hand, as at home. The upper story of this building, is used as a dormitory for ladies.

WEBSTER BOARDING-HOUSE

is situated on Glen Drive, and is but a temporary arrangement at present. It will in due time be supplanted by a more pretentious building. It is 100 feet long by 20 feet wide, with a wing for cooking purposes. It is but one

story high. The location and the excellent table attracted large numbers of guests.

THE IOWA VIEW COMPANY,

of Iowa City, established themselves in comfortable quarters on the north-east portion of the grounds, and by means of their excellent appliances took a large number of stereoscopic views of Clear Lake and vicinity, including a number of fine groups of the leading Sunday-school workers of the Assembly.

PRIVATE COTTAGES.

Of these there are already eleven built, varying in size, form, and expense. They cost from one hundred to twelve hundred dollars.

WOODFORD COTTAGE.

The Woodford Cottage, much the most expensive yet erected on the grounds, is a finely finished house, with eight rooms and large clothes closets. It is lathed and plastered throughout, has a good cellar, two chimneys, and is in all respects suitable for use in the winter, as well as summer. Its windows are large plate glass, with good Venitian blinds. With its porches it is not only very comfortable and convenient, but very ornamental. It was erected by Mr. Woodford, of Wisconsin. The Association rented this cottage of Mr. Woodford this season, for the use of the "workers" in the various meetings held on the grounds during the season. Hence they were so well cared for. It is situated on Fletcher avenue.

MERRY COTTAGE.

The Merry Cottage is a fine two story building, contain-

ing six rooms, with cook room in the rear, and a fine porch in front. It was erected by the Sabbath-school "workers" of the Third District, and with the lots on which it stands, presented by them to Capt, John F. Merry, of Manchester, Iowa, as a testimonial of their high appreciation of his work in the Sabbath-school cause throughout the district. On the first Friday evening of the Assembly the friends from the Third District gathered within and around the bulding, with the Manchester cornet band, and Mrs. B. S. Brainard, of Brainard, Iowa, in their behalf, made the presentation after a brief, but very happy speech. Capt. Merry acknowledged the compliment in a few very fitting remarks; after which short speeches were were made by Rev. J. R. Berry, Rev. J. H. Lozier, and others. This cottage is on the south-east corner of Prospect avenue and Glen Drive, and has a fine view of the lake.

BERRY COTTAGE.

The first cottage built upon the ground is known as Berry Cottage, erected by the Rev. J. R. Berry and Wm. Cattron, of Manchester. It is two stories, and contains eight rooms, cook-room, porches, etc. It is provided with tight shutters, to protect the windows when not in use. It is in the form of a Roman cross, having ample ventilation for every room. It is situated on Prospect avenue, and adjoins Bethany.

LOZIER COTTAGE.

This cottage is built, like the other, in the form of a Roman cross, and has eight rooms, cook-room, wood-house, porches, etc. It is the residence of Col. Edward Shaw, superintendent of the grounds, and is built for winter, as well as summer use. It is lathed and plastered throughout the first story; is provided with cellar, cistern,

chimneys, etc., and is a very comfortable winter residence. It is sided with "Cove" siding. Rev. J. H. Lozier, president of the Clear Lake Camp-meeting Association, with his family, spends the summer here.

COTTAGE OF HERMON.

This is the summer ressdence of Dr. Keeler, and, like the last two, is ln the form of a Roman cross. It has eight rooms, with a fine porch in front of each room, above and below. It has a very fine view of the lake. The two corners, overlooking the lake, are made into large porches, which, with temporary sides, are easily converted into rooms, in case of a crowd. This is situated on Asbury avenue.

TAYLOR COTTAGE.

Rev. J. B. Taylor, Treasurer of the Board of Trustees, has erected a fine cottage adjoining the Berry cottage. It is built on one lot and contains four convenient rooms, cook room and porch. It is two stories, a very neat and comfortable summer home.

In addition to these, W. Carey, Esq., of Webster City, Rev. P. W. Gould, of Riceville, Rev. A. A. Shessler, of Belmona, Mr. Rhodes and Rev. W. S. Skinner, of Shell Rock, have built very neat and comfortable summer cottages. The Association has desired all parties who build on these grounds to adopt the Gothic style of architecture, and hence they have a uniform appearance. Temporary buildings have been erected by individuals, which serve for use until they are ready to put up larger and better buildings. Several of these will be erected another summer.

FACILITIES FOR ACCESS.

By the kindness of the managers of the C., M. & St. P.

R. R., passengers are carried to and from the grounds at one and one-fifth fare during all the great meetings held here. Passengers are landed on the grounds within twenty yards of the headquarters, on a very commodious platform erected by the railroad company. They also furnish special trains, to accommodate the public in getting to and from the grounds, whenever practicable. The thanks of the public are due the railroad company, for their kindness in these and other respects.

MINERAL WATERS.

The Association has sunk three wells, at considerable expense, in different parts of the grounds. Two of these wells are strongly impregnated with iron and sulphur, so that while their waters are not so pleasant to some persons, they greatly conduce to health. Parties who find their residence on the grounds a few weeks results in greatly improved health, attribute it mainly to the use of the water from these wells.

It is the purpose of the Association to raise the water from the lake by a stationary engine, and distribute it over the grounds, in hydrants, fountains, etc., as soon as their means will permit.

The enterprise of establishing a Christian watering place at Clear Lake, is in its infancy. It is in the hands of earnest and energetic men. Already, although in but the second year of its history, great improvements have been made. In a few years, as the plans of the Association come to be more and more developed, this will be a place of great beauty and attractiveness, as well as a centre of great Christian power for all the north-west.

Thanks to the Clear Lake Camp-meeting Association, for the free use of their fine grounds, for the Sabbath-school Assembly of the North-west.

SECOND SUNDAY-SCHOOL ASSEMBLY

OF THE NORTH-WEST.

OPENING CEREMONIES.

Wednesday, Aug. 22, 1877.

At 7:30 P. M. under favorable circumstances the Second Sunday-school Assembly of the North-west opened. A fine rain of the day before had delightfully cooled the atmosphere. Quite a goodly number of people had been on the grounds long enough to be well settled. The Manchester Cornet Band, the North western Band of Clinton, a grand Weber Piano, a large Silver Tongue organ of the Needham make, and a good choir of trained singers, all conspired to make the services a grand success.

Miss Edith Rann presided at the piano and Miss Emma Kent at the organ. Mr. Chas. Eaton led the Manchester Band and Prof. M. Olsen the North-western, Capt. John F. Merry was Musical Director.

Hon. R. H. Gilmore, Assistant Superintendent, called the audience to order.

After music, Rev. I. Reid of Nevada, led in invocation.

Wm. Tackaberry, of Keokuk, read Deut. vi. chap., after which Rev. A. P. Mead led in the opening prayer.

Rev. R. Swearingen was introduced to deliver the

"ADDRESS OF WELCOME."

This was entirely appropriate, as over twenty-one years ago, he preached, and organized the first Sunday-school on the shores of Clear Lake.

Responses were made by the following gentlemen on behalf of their several States:

Rev. Edwin S. Williams, A.M., Minneapolis, Minn.

Prof. J. D. Butler, LL. D., Madison, Wis.

Rev. E. Corwin, D. D., Jacksonville, Ill.

Mr. H. C. Wright, St. Louis, Mo.

Rev. J. R. Berry, Cor. Sec. S. S. A. N. W., Waterloo, Iowa.

Rev. J. P. Newman, D. D., Washington, D. C.

After a few happy remarks by Prest. Gilmore, the L. M. doxology was sung, and

Rev. J. B. Albrook, A. M., pronounced the benediction. A short "Self-introduction ceremony" was followed by fireworks from the Observatory and music on the Lake.

SECOND DAY—Thursday, Aug. 23d. FOR ENOON.

The morning opened bright and beautiful.

At 9:30 A, M., a large class met to begin the study of the Chautauqua Course of Sabbath-school lessons.*

Lesson 1. Topic: The Books of the Bible; authorship and classification.

JUDGE HARVEY POTTER, A.M., Teacher.

^{(*} For twenty-nine of these admirable Lessons send 25 cents to Hitchcock & Walden, Chicago.)

11 A. M. Singing—"Nothing but the Blood of Jesus." Prayer by Rev. Dr. Salter, Burlington. Singing—"Hallelujah 'tis done.".

LECTURE—HEROIC ELEMENTS OF HEBREW CHARACTER.

REV. E. CORWIN, D.D., JACKSONVILLE, ILL.

A religion that gives to an individual feebleness and not strength, cowardice and not courage, cannot be a present blessing or a saving energy for the after life. There can be no vital force; no saving energy in that which makes one less worthy to be, and because of which he is not so well worth saving. There is the antecedent probability that a true religion must be calculated to develop the heroic element in human character, so that men shall be made more manly by being made more religious.

The speaker here contrasted the religion of the Hebrews and its results in practical life with heathen mythology. While heathenism developed brawny, big-boned men, they were just as likely to defend the wrong as the right; the oppressor as the oppressed. They were as corrupt and selfish as they were valiant. On the contrary the heroism of the Hebrews was employed largely in defense of the

right and the oppressed.

It was might harnessed to right. It was force subject to the sway of moral intelligence and a discriminating

will.

These propositions were copiously illustrated and enforced by examples of both men and women from sacred and profane history.

There were several causes conspiring to produce heroic

characters among the Hebrews.

1. Their country was rough and abounded in rugged mountain scenery.

2. Bitterly hostile tribes and nations ever ready to sub-

jugate and enslave them, were near at hand.

3. They believed they had a destiny, and however dark

the prospect, this faith shot a gleam of hope through the gloom.

4. But above all, their religion was of the sort to teach

true courage and lofty moral heroism.

The lecture closed with an appeal for a closer study of Old Testament characters and for the retention of the Bible in the common schools.

As a conservator of our liberties it were better to put the history of the Hebrew Commonwealth into the hands of children as a text-book than to kindle their heroism at any other source, or to *cast* their *political principles* on any other model.

Men that really believe in the *personality* of God, and get fully into them the idea of *equal rights* and the responsibilities of every person before *Him*, cannot easily be persuaded to surrender those rights or to cast off that sense of personal responsibility.

AFTERNOON.

2 P. M. Service opened by singing, "I gave my Life for thee."

Rev. Mr. Brown of Emmetsburg offered prayer. The lecture of the afternoon was then announced. Subject—

HASH.

PROF. J. D. BUTLER, LL.D., MADISON, WIS.

I am advocating what might be termed a "literary tick-ler"—a common-place book. This should contain, first of all, the first subject, concerning which any special interest is felt, as for instance "common place books." Under this heading would be noted the names of scholars who have

made this kind of a book or have advised to make it, together with the references to such facts, adding from time to time, the reasons for or against the habit of common placing. It should also be a record of "catch words," which recall new applications of old sayings, and illustrations of the matter in hand. Under this head would be noticed those ideas, which, like the honey-bee, are "short and sweet, and, perchance, have a sting at the end." Also, those magic phrases, which cannot be improved:

"Jewels five words long
That on the stretched fore-finger of all time
Sparkle forever."

Also, to stow away the materials, on any theme which it has cost time to master,—discoveries in life and literature, which, at your bidding, will expand into an hour's lecture.

In this manner, topic after topic will be arranged in alphabetical order, duly indexed, so that each can be readily found; *be brief*, so that a single entry may find ample room in a single line.

Many of the world's most eminent men have derived a good share of their inspirations from such books. No printed works have ever done so much for mental development

It is unsafe to trust these matters to memory alone; but assist her by associating what new things we learn with what we already know and are dear to us. Whatever is left unwritten fades and dwindles, and becomes but a cobweb, or shadow in the glass. By acquiring the habit of noting our thoughts and observations, we awaken an interest in the mind to make new acquisitions and add to our mental store.

This written matter of ours will give us an *originality* not otherwise attainable, and enable us to hold on to what is peculiar to ourselves.

I insist on the importance of tracing out the relations of what we learn from books or life, in order to make them do us yeoman-service, in illustrating and simplifying our

ideas, which, for the want of, many a speech otherwise good, is as monotonous as that picture of the Israelites crossing the Red Sea, which was all one dead wall, or barn-door, of Spanish brown. When the painter was asked, "Where are the Hebrews?" he said, "They have all passed over;" and when the question was, "Where are the hosts of Pharaoh?" "Why," his answer was, "They are all drowned." It is beyond the power of any mind to rally to its standard illustrations pertinent to any theme, without the helps which have been suggested.

Nothing is better adapted for developing the mind, than the practice of keeping an object in view, in reading, talking, observation, or in the moment of reflection.

The importance of a mark to aim at, can only be appreciated by those who feel that unless for some particular end, all these things are but a specious trifling of our time and talents.

These notes lead to queries, which are the keys of knowledge, and make us watchful for every clue to aid in this solution. This habit will also be likely to lead us to the best reading, and to the dropping of all light and trashy literature, which enervates the mind, and renders the intellect dyspeptic.

One other of the many advantages of common placing, is the aid thus ministered whenever one has need to recall what is previously learned. They are many notions in garrison, whence the owner may draw out an army into the field, on call; or like the whistle of Roderick Dhu, in "Lady of the Lake,"

"He whistled shrill,
And he was answered from the hill.—
Instant, from copse and heath arose
Bonnets and spears and bended bows!
That whistle manned the lonely glen
At once with twice five hundred men."

Promptness is power. Times will present themselves in the which one can be more than him or herself, if he can but collect his knowledge, and express himself, not extempore, for that is "extrumpery," but be able to bring

out "things new and old" in a concise and practical manner.

Such common placing helps to retain knowledge, and is the mother of accuracy and order. It fertilizes fancy, corrects errors, quickens curiosity, and gives us kingly command over what we know.

4:15 P.M. NORMAL CLASS met for the study of Section Second of Lesson First of Chautauqua Course.

Topic: Place and Purpose of the Sabbath-school.

WM. TACKABERRY, Keokuk, Iowa, Instructor.

EVENING.

At 7:30 P.M. the service opened with singing "Precious Promises."

Rev. S. Gilbert, Associate Editor of "The Advance," Chicago, read scripture lesson.

Prayer by J. W. Dean, State Sec. Y. M. C. A. of Iowa. Singing, "Jesus lover of my soul."

Lecture-

VOICES FROM THE ROCKS.*

ALEXANDER WINCHELL, LL.D., PROF. OF GEOLOGY, IN SYRACUSE AND VANDERBILT UNIVERSITIES.

I desire to introduce a train of thought which shall lead you to recognize the actual world, (1) As a chapter of history, (2) As a revelation of its Author. The slowness of the natural changes in progress before our eyes tends to produce the conviction that the condition of the world is fixed; that it was created and finished at some remote epoch in the past, and remains in a state of finality. This

^{*}For a full treatment of this and kindred subjects see Dr. Winchell's "Chronological Chart," and "Sketches of Creation." Address, Hitchcock & Waldon, Chicago, Ill.

is an illusion. If the features of the earth seem changeless, they are, nevertheless, in a state of perpetual change. What our personal observation has not remarked, the eyes of our race have clearly witnessed. If casual thought has not interpreted the meaning of the phenomena transpiring about us, science has weighed and measured them, and determined their tendency. It has traced backward the lines of events into a past practically infinite; and has followed them onward in thought into a practically infinite future. Behold how we reason. Here are traces of the agency of water. The bedded sands which strew the surface, the stratified limestones underneath them, the empty and petrified shells imbedded in the cliffs along our eastern borders, all proclaim that once the ocean was here laying down its sediments and leaving the debris of its inhabitants. Here, also are traces of the agency of fire. The scattered boulders have been vitrified by heat. The rock masses in the far north from which they have been derived, have been half fused and crystallized by a heat which no longer exists. The copper-bearing traps proclaim that ancient heat has once fused a part of the rocks. That state of things has passed away; but the molten lava from Kilanea or Vesuvius declares that the ancient fires are not wholly extinct. The thermal spring, and the boiling geyser, reveal a living reservoir of fire; and the artesian well, and the deep mine, lead us into felt proximity to the imprisoned powers of heat. These are the relics of a former state of high thermal intensity. There has been a succession of states. There has been a history. The world is cooling. Next we actually measure the heat escaping from the earth, and find it less than that received; and demonstrate the cooling by experiment.

Cooling! What does this mean? How long has the world been cooling? From what condition has it cooled? We know that water may cool from a state of igneous vapor; can we content ourselves with assuming that our world has cooled only from a molten state? The presumption is otherwise. Without reasoning from data furnished by other worlds, we see that probably ours has

cooled from a state of incandescent vapor.

But see what this conclusion involves. Our world is but one member of a great solar system. All the parts are so bound together in a web of common forms and motions and forces that the history of one has been the history of all. All were embraced in the primitive fire-mist. In this sprang up a rotation. As cooling and shrinking proceeded the rotation was accelerated. Rings in succession were detached, which subsequently became planets. The planetary masses, before consolidating, by a similar process, detached rings, which became satellites. The smaller masses, primary and secondary, cooled most rapidly. Our world became inhabitable at length; but then our moon had passed its habitable stage, and human eyes have beheld it only a fossil world. Mars, smaller than the earth, is passing into the stage of senescence. Jupiter, on the contrary, is still in its stormy stage—a stage once, and long, a reality with our own earth, when in process of cooling the vapors of water first condensed in the atmosphere, and the gathered clouds spread midnight over the world, save when gleams of primeval lightnings illuminated the secular storm. Saturn and Uranus are probably in the stormy stage—delayed in cooling by the vastness of their masses. So the central mass, greater than all the others united even, retains its state of incandescence. The sun is a relic of the primordial condition; as the rings of Saturn have been conserved to exemplify another real stage in the process of world-making.

The primeval rains gathered themselves in a universal ocean. Here sprang forth the humblest forms of life, which were followed by an advancing procession. The types of protozoan, radiate, mollusc, articulate and fish, had been reached in animal progress, and a plan of progress had thus been announced. But these were all marine, and a poisoned atmosphere barred further progress into the ranks of air-breathing creatures. But nature was not balked. The poison was extracted and laid away as coal. The land-plant was the instrument of unbarring the door of progress. So the procession moved on; and amspibians, reptiles, birds and quadrupeds marched in suc-

cession down the vista of the ages. Lastly, man stood forth.

How have all these changing forms of the world been conditioned by the physical fitness of the world to receive them? The whole panorama is at bottom a process of cooling. We lift our eyes to the realm of the fixed stars, and discern the likeness of this panorama. Some are at a "white" heat; some are "yellow;" some are "red;" some are "variable;" and some are "temporary"—like our own sun. Then the filmy nebulæ reveal world-stuff in its primordial state; and their "spiral" and "annular" forms are only other stages of world development. All that our eyes gaze upon, or our thoughts conceive, is but some transient phase of a passing history.

THIRD DAY—FRIDAY, AUGUST 24TH.

FORENOON.

6:40 A. M. Public worship in the pavilion.

Wm. Tackaberry led a large meeting in an exceedingly profitable service.

8:15. Children's Hour in Children's Temple, Mrs. J. Ellen Foster conductor.

Services were opened by singing several hymns by the children, led by the North-western Band.

Rev. I. Reid offered prayer.

Remarks as to the object of Children's Hour were made by Rev. J. R. Berry. Scripture lesson was followed by an address by J. W. Dean, which was full of incidents from Chicago Mission Sunday-school work. The children were enrolled, giving name, age and residence. The whole concluded with the artist's taking a picture of the Children's Temple, filled with its precious store.

9:30 A. M. *Normal class session* was led by Rev. Simeon Gilbert, of Chicago.

Lesson No. 2 was taken up, and the first section taught.

Topic.—The BIBLE A DIVINE BOOK; EVIDENCES AND INSPIRATION.

There was a large increase on the attendance of yesterday, and a very interesting session.

II A. M. After singing, Hon. G. F. Boulton, of Charles City, Ia., read a Scripture lesson, and D. H. Mason, of Alexandria, Minn., led in prayer.

THE BIBLE IN THE ROCKS.*

PROF ALEXANDER WINCHELL. LL. D.

I feel embarrassed by the multitude of suggestions which spring forth from a survey of the phenomena of the world. I must select a few leading points as samples of the inter-

pretation of the voices from the rocks.

I. The system of the world is a unity. Spectrally, I showed how the solar system is regulated by a common code of laws. I indicated that every aspect presented by the starry heavens is but a phenomenon in a process of cooling; and that every aspect presented to modern eyes, exemplifies a stage which was once a reality in respect to our own world, or is destined to be such. There, too, is the principle of gravitation, which reveals itself active amongst the burning and multiple stars; and acts by a method so identical with its terrestrial action that the astronomer calculates the periods of couples so remote, that

^{*} For full account of what the talented speaker believes and teaches on the relation of science to religion, see "Doctrine of Evolution" and "Reconciliation of Science and Religion." For sale by Hitchcock and Walden, Chicago, Ill.

years—in some cases, scores of years—must be occupied in the flight of their rays to us; or traces the pathway of a comet which wanders so far that a hundred thousand years are consumed in its circuit. And there is light trembling along a pathway of seven hundred thousand years, from the remotest star—every second darting over an interval of one hundred and eighty thousand miles—and yet regulated by the same laws as the ray from the lamp on the table. One ethereal ocean pulsates on the nearest and remotest shores.

Then, in respect to time, I showed that the earth's history has been a continuity. It began with cooling; it is cooling still. Much more might be said to illustrate the historical unity of the world. Next, it seems that this terrestrial evolution is but a picture of the life-time of every cosmical body. One method, one thought, one will grasps

and controls the entire system of existence.

2. The world had a beginning. It was not eternal, as an organism. Plato was wrong. Science follows the thread of cause and effect back to a point, beyond which she cannot proceed. Science cannot declare the cause of matter and force; nor of time and space, but recognizes with certainty an epoch when the terrestrial organism began to exist. Its existence is then contingent and not

necessary. It is finite and not eternal.

3. The world resulted from a creative cause. In the impotence of science, reason declares that even matter and force—still more, organization and order—must have had a cause. It is not science which declares this; but I wish you to notice that science here stands aside and invites reason or revelation, or any other credible witness, to step in and tell us how matter and force came into existence. They give response to the yearning demand of the soul for real cause—causa causarum—FIRST CAUSE. Reason proclaims primordial cause with the same authority as cause. Reason reveals a self-existent cause adequate to the production of the universe, nay, adequate to the production of a universe vast as we may be able to conceive it—that is, an infinite universe. It also proclaims infinite intelligence as the antecedent of an infinite plan. And it

proclaims that infinite efficiency and intelligence must be the attributes of *real being*. That real being, as the subject of choice and conscious efficiency exerted, before creation, in reference to a more potential result, must possess existence differentiated from all effect. That is the infinite cause and must be a personality.

We have not time to show that the entire evolution of the world from a primordial fire-mist demanded not only a causative intelligence as a primitive impulse, but an infinite spiritual agent at every stage of the evolution. In short, the forces of nature are only divine volitions. The

laws of nature are methods of divine activity.

4. Living forms seem to have arisen by development. Not sua sponte assuredly; not without creative efficiency. Creation seems to have proceeded by development. "God said, let the waters bring forth abundantly." But neither the "waters" nor the "earth" could have brought forth, unless God had commanded. If specific form arises by generation from older specific forms, this does not mean that the work goes on by virtue of any efficiency inherent in the forms of matter, and capable of acting in the absence of Deity. I hold that the whole process of derivation of species by continuity, is a revelation of power tantamount to creation. As I view the matter, the world of life is a perpetual exhibition of the miracle of creation, instead of an occasional and speculative one. The method of development of organic forms seems to bring us into infinitely nearer relations to God, and to furnish us a view which renders it easy to recognize him as a near Providence and Hearer of prayer.

5. Man's origin is comparatively recent. This truth belongs to the alphabet of geology. I need not enforce it. Nor, being comparatively recent, is the origin of our race removed by hundreds of thousands of years. The facts on which such opinions of the high antiquity of the Caucasian race have been founded are either illusory or misinterpreted. In making this statement, I am in accord with

the judgment of the great majority of archæologists.

6. Man originated in the Orient. The apex of organization was in the Orient during the epoch next pre-

ceding the human advent. It had been there during older epochs. It was manifest that the final culmination of organic life in man must naturally take place in the Orient. So we argue from the geologic records; but the voices of tradition, and history, and language are all in unison. Man moved from the east, and brought from his primitive home the domesticated plants and animals, appointed to subserve his interests.

7. The world must have an end. We need but to follow into the future, the stream of events rushing past our doors. The wearing of the lands and the filling of the sea will desolate the home of man. The cooling earth, if it does not induce rigors of cold too severe for man, will result in a porosity of the thickened crust, sufficient to drink up the water and the air; and the world will then hang, like the moon, a fossil orb. The inevitable cooling of the sun will blot out the light and heat which animate our system. The resisting ether will produce the precipitation of the planets upon the sun. Then stagnation and physical death will reign, till Omnipotence stretches forth its arm to recreate the system.

I do not affirm that any of these results must ensue. only say the tendencies are in these directions. Nor do I point out these tendencies for any other purpose than to show that the system of things is not self-sustaining, and that cold science proclaims this fact, while it shows nothing beyond the final catastrophe to the physical world.

Such are some of the chapters of the "Bible in the Rocks."

AFTERNOON.

2 P.M. Lecture Hour was introduced by singing, "The Light of the World is Jesus."

Prayer by Chaplain Williams of Ft. Madison, Ia.

THE ASSAULTS OF SOME MEN OF SCIENCE UPON RELIGION.

REV. G. F. MAGOUN, D.D., PRES'T OF IOWA COLLEGE.

Truths never assail one another, even though men are incapable of reconciling them, but whenever there is conflict it is waged by men. The critical infidelity having failed and gone down before the Gospel, the materials for infidel assault now are furnished by a portion of the body of scientific men. There are three points of attack.

(1.) The Divine authority of the Scripture.
 (2.) The Divine element in Christ.

The Divine Agency in the Universe.

Renan, Straus and such like men, borrow the weapons of their assault from some men of science, such as Huxley, Darwin, Tyndall, &c. But these are only one wing of the army of science. It is something that has the mark of God on it, against which all the blows are aimed. God as inspirer of the Scriptures, as one with Christ, as true Creator of the world, gotten rid of and God as lawgiver goes with him. The Divine authority of the Scripture carries with it the Divine authority of their precepts and commands.

Some of these men of science concede the possibility of miracles, but the point is their actual occurrence as related in Scripture.

In respect to Christ, Humboldt is an example of a certain style of scientific influence preparing the way for Bruno Bauers' infidelity. Humboldt applauded Straus' Leben Fesu, now a mass of infidel ruins.

As Christianity is ultimately a religion of facts gathered about the person, teachings, life and death of Christ a solvent of the facts strong enough to destroy their credibility was sought and some men of science came forward to furnish it.

In respect to Divine agency in nature Huxley asserts. that a personal God is matter of opinion, and Mill that belief in Him is not necessary to religion, and Tyndall that all the necessary power to account for the universe is shut up in matter. Even Theodore Parker and Humboldt indignantly denounce such whimsies as these.

Straus welcomed Darwinism as dismissing God from the universe. Scientific denial of prayer leads to denial of creation. Tyndall's theology of matter never can admit a religion, and the concession of an emotional basis of religion will do it no better. It is founded on the legitimate basis of knowledge and belief, on which science is also founded, or on nothing.

Three suggestions to scientific men and three to Chris-

tian believers followed.

I. To Scientific Men.

(1.) They ought to refrain from claiming any exclusive relation to the common knowledge of mankind. More things are known that are as yet unscientific, than those that are scientific. Some things can never have any scientific tests, e. g. miracles; common knowledge does and must establish them.

(2.) To keep off the territory of philosophy when they profess to make scientific objections to religion. Evolution, for instance, is not science, but philosophy, metaphysics, applied to materials furnished by physical science. So with natural selection as a special theory. The religious hypotheses are also philosophy, but they do not require omniscience to adequately support them as do the opposing or anti-religious ones; e. g. the denial of prayer.

(3.) To learn the difference between presumptions

against religion and disproof of it.

II. To Christians who are not scientific men.

(1.) They should realize the new and altered character of attacks on religion and the necessary defense.

(2) Give everything established by science full credence and weight, even though it be mere belief or presumption.

(3.) Recognize the fact that the assaults of SOME men of science are simply and only metaphysical. They constitute a new form of "science falsely so called," which Paul never thought of. To object to their being met by metaphysics as Dr. Hopkins met and demolished Thompson's prayer gauge notions, is simply to object to their being answered at all. The infidel evolutionists all fling metaphysics at the Bible, at Christ, and at the doctrine of creation.

(This lecture admirably combines the elements which make a scientific lecture popular and should be delivered as widely as possible before the Christian public. Address the author at Grinnell, Ia.)

QUESTIONS AND ANSWERS.

The following among other questions were publicly answered by *Prof. Winchell, LL. D.*:

1. Have you examined the "Modern Genesis"? What is your opinion of the work?

Ans. It is the best compilation of objections to the nebular hypothesis that has ever been made. These objections are all scientifically untenable, and have mostly been answered by LaPlace, Comte, Pierce, and others.

2. How do you account for the reverse motions of the satellites of Uranus?

Ans. The Uranian system has been inverted.

3. What constitutes the separating line between the brute and the human?

Ans. I don't know.

4. Is man a creature of evolution, or an independent creation?

Ans. Whether if the derivative origin of lower species be a fact, man is also the product of derivative development, is a question not yet settled amongst evolutionists. Wallace holds that probably the bodily organization was not evolved. Others hold that the psychical nature of man was not, while the physical might have been; but the majority incline to the view that both the psychical and physical natures of man originated by derivative development. My own opinion is not formed.

5. How do you explain that God made man in his own image, and breathed into his nostrils the breath of life?

Ans. God made man in his *spiritul* image, and by animating his organism may be said by a figure of speech to have breathed the breath of life into his nostrils.

6. Do the light and darkness mentioned in Genesis, 1st. chap. 5th verse, refer to one or two epochs?

Ans. It refers to the *quality* of light and darkness, and not to an interval of time, which was revealed as the work of the first day. Evening and morning are used in a poetical sense, meaning the beginning and end of a certain creative work

7. In case man had not transgressed God's law, would he have died a physical death?

Ans. Man, as a physical organism, is so intimately bound up with the lower organisms which perished all through the ages of geological history, that I am constrained to believe he was created with a mortal body.

(Would not the "tree of life" have kept man free from physical death, had he not sinned? If not, what was its design? See Gen. 3: 22—Editor.)

8. Are there any proofs that different types of animals have developed from different types or species—that is, entirely different?

Ans. 1st. Think they have all been produced by derivation.

2nd. There are many indications that one specific form has been derived from another. The water-breathing axolotl of Colorado transferred to New Haven becomes an airbreathing salamander. That is a transition not only from species to species, but from genus to genus, and even from order to order, and is a fact of observation. There are many similar cases.

9. If it should become an established fact in evolution, that man was evolved from a lower order of animals, how would it effect the Mosaic account of creation?

Ans. Don't think it would impair the validity of the account in the least.

10. Did not the utter destruction of animal life during the great convulsions of nature necessitate a new creation at each epoch?

Ans. Modern science maintains that no single convulsion was world wide; hence animal life was never utterly destroyed at any time, and no recreation was necessitated.

11. Do fossil remains disclose an evolution of man from the monkey?

Ans. No.

11. How disprove the Darwinian theory of the origin of species?

Ans. I hold this Darwinian theory to be unproved and unprovable. It is but one of several hypotheses for explaining an assumed derivative origin of species, but is the least satisfactory.

13. If the material system is cooling off, or freezing up, what becomes of 2d Peter 3: 10?

Ans. There may be a thousand things to divert the present tendency of our system. Science simply shows that the system is finite as scripture teaches. Morever, there are sundry contingencies pointed out by science which may result in a fiery termination of the present terrestrial order.

14. How may we know and prove that there is a God? Ans. There are several ways of proving the existence of a divine Being, but I will refer to but one and the simplest—the fact of a universal religious sentiment in humanity. This sentiment demands a God. This demand must have a supply, or it is different from all else in nature. Hence the universal demand for a God is a presumptive argument in favor of His existence, which is not a whit short of certainty.

EVENING.

7:30 P. M. Opening of the Christian Congress and Y. M. C. A. Work.

Singing-" What hast Thou done for me?"

Hon. Harvey Potter, Jefferson, led in prayer.

"Whosoever will" was sung.

THE YOUNG MENS' CHRISTIAN ASSOCIATION, A UNION OF FORCES FOR CHRISTIAN WORK, was announced as the topic for the evening.

Mr. A. O. Abbott, Chicago, a commercial traveler, wa introduced. My first idea of Christian life was that of a perpetual round of enjoyment. But there is a better thought—"Go work in my vineyard." Few learn this. How many do one solid day's work per month for the Master? It is a blessed thought that men are always blest in doing work for God. Christianity is a force, a power.

- I. If this power be in the heart men must work.
- 2. This is a saving power for the individual.
- 3. It is a saving force in the community.

This Y. M. C. A. is a *union* of men for the purpose of applying the Christian force in the hearts of young men to its legitimate work of saving the world.

Again, it promotes Christian unity. Men working together learn to love each other.

Rev. E. S. Williams, Minneapolis, Minn., gave a graphic description of a meeting with Mr. George Williams, of London, England. He it was who originated the Y. M. C. A. by beginning a work among the clerks of a mercantile establishment in which he was employed when a boy. Among other good things, this Association has given the world are Moody and Whittle, and Sanky and Bliss, not

to mention hundreds of earnest workers trained for the churches, hundreds of hymns inspired, and thousands of souls converted. Only eternity will reveal the summary of the grand work.

Mr. G. B. Bradbury, Minneapolis, Minn., did not give the Y. M. C. A. all the credit of the present unity among Christian denominations. The uniform lessons and united Sunday-school work has helped largely. I rejoice in a spirit of union among Christians, but also love loyalty to ones own denomination. Let Baptists be Baptists, Congregationalists be Congregationalists, Methodists be Methodists, but at the same time, let them look out upon others, and get enlarged views of the Christian world. This opportunity is furnished by the Y. M. C. A.

Mr. H. C. Wright, of St. Louis, said the Y. M. C. A. is simply a supply which comes in response to a great crying demand. We live in a great epoch, the great epoch of the world. Millions are crying out for salvation. Workers are scarce; the mission of the Y. M. C. A. is to bring into requisition the young men as a moral power—a consecrated force. The Y. M. C. A. is not met by prejudice as workers of the churches, as such, are. They have access to all hearts,

A young man is here trained for action and earnest work. At first tremblingly and falteringly he puts forth effort, but by grace and trying at length he is able to do good work in the vineyard.

These speeches were followed by an interesting inquiry meeting, in which several started for a better life.

COTTAGE PRESENTATION.

9:30 P. M. Led by the band those interested marched to the cottage which had been erected mainly by the Sunday-

school workers of the Third Sunday-school District of Iowa. Others, besides residents of this district, had insisted on bearing a part in the expense of building one of the prettiest summer residences at Clear Lake. Up to this time it has been known as Brainard Cottage, but henceforth, as a tribute of respect and some small compensation for the Sunday-school and evangelistic work of "Iowa's Sankey," it is to be known as "Merry Cottage." After the audience had assembled and a sacred song had been sung, Mrs. Brainard who has been head and soul of the enterprise, in a neat speech, presented the cottage to Capt. John F. Merry, who responded eloquently and appropriately. Singing was followed by speeches of Rev. J. R. Berry, Cor. Sec.'y and Rev. J. H. Lozier, which were highly appreciated by all. The presentation ceremonies closed with music by the Manchester Cornet Band.

FOURTH DAY—SATURDAY, AUGUST 25TH.

FOR ENOON.

The day dawned brightly, with but few signs for the rain, which last night's sunset promised. The wind, which blew quite a gale during the night, has subsided.

The 8:40 A. M. prayer meeting, which was led by Mr. J. W. Dean, of Chicago, was well attended, and was a precious season. The spiritual fervor of the assembly is evidently rising.

9:15 A. M. Children's Hour was under the direction of Mrs. J. Ellen Foster, of Clinton. After the singing of

"What a Friend we have in Jesus," Rev. L. H. Woodworth, of Jefferson, led in prayer.

Mrs. Foster read Luke iii.: 8-20.

Rev. Dr. Newman, of Washington, D. C., then addressed the children on "Palestine." The subject was gracefully introduced by questioning the little folks, until the geography of the Holy Land was brought out, and the Saviour could almost be seen in his earthly home. Then followed a fine description of the manners and customs of the country, in which he explained how Jesus was born in a manger, and yet in a house, and the care of shepherds for their flocks, especially the Lambs. The Dr. evidently had eyes and ears open, in his travels, and his speech made one want to read his book on Palestine.

Mr. O. A. Abbott, of Chicago, followed with a very apt and instructive, as well as entertaining, address.

Th enrolling was then completed, and the children were given badges.

This meeting had attraction enough to draw a large crowd of grown up children, whose interest evidenced as much satisfaction as that of the lesser ones.

9:30 A. M. Normal Class Session was conducted by Dr. E. Corwin, Jacksonville, Ill.

THIRD CHATAUQUA LESSON.

Topic of Sec. 1. The Bible a Divine Book—Evidences. Topic of Sec. 2. The Church and the Sabbath School. Points in addition to the regular lesson.

The Heavenly Father has in this world a holy and happy family—The Church.

How constituted? *Individual* believers born again by a spiritual regeneration—thousands may be born in a day—but they are a thousand *individuals* regenerated.—No

other way of building up this family of the redeemed.—All called by one family name.—What a large family.—What an honorable family.—What a holy, happy family.

To what has the organization of the church primary reference? To the most efficient working of the church in all its departments. Every church should be adapted to all classes. Mine house shall be called a house of not preaching merely, much less of fashionable display, but a house of prayer, for all people—not this class, or that, but all people. As the pillar and ground of the truth, the church should stand for truth, and maintain the essential doctrines.

At the close of the lesson, Dr. Corwin, by request, gave the following definitions:

REVELATION is the supernatural display to human apprehension of facts or doctrines not otherwise knowable.

INSPIRATION is such a divine impulse and guidance as prompted the writers of the sacred Scriptures to make their record in the most fitting form; and secured them against misstatements, or unimportant statements, with reference to the worthy ends for which the record was made.

Miracles are those supernatural acts by which God directly and unmistakably endorses the substance of a divine revelation, and they are the credentials of those persons through whom the revelation is made.

II A. M. SECOND SESSION OF THE CHRISTIAN CONGRESS.

PLATFORM MEETING.

Theme.—The Aggressive Spirit of the Christian Church, and what young men may do.

Scripture lesson, Acts iii.: 1-12 was read by Mr. J. W. Dean, and Mr. E. W. Allen led in prayer.

Chaplain Williams, of Fort Madison, said: The outcasts of society seem far from us, but they are not very far off after all. They are about and among us. The inmates of the penitentiary have come from all over the State, some of them not far from Clear Lake.

Young men may help them after their conviction, but far better to keep them out of crime. Many are converted at the penitentiary, but over two-thirds of these have been faithfully labored with by earnest Christians in the county jails. The men in county jails are not beyond reach.

Mr. John H. Chapman, Chicago, a traveling salesman, said: Every wanderer from right goes a continuous downward course. Jonah ran away from duty, got on shipboard, then we find him down in the bottom of the ship, and finally asleep.

Young men have many things to draw them into byways. Do cards, billiards, theaters, social dances, and such things help a man to be a better Christian? They either help or hinder, raise up or drag down.

Young men can shun these, help others to shun them, and, besides, carry the gospel with them in life and in word.

Wm. Tackaberry, Keokuk, President Y. M. C. A., of Ia.: In the churches many are in the hospitals. Why is this so? After conversion, the young hearts are ready and yearning for work. Their demand is not supplied by having heavy burdens laid upon them. Put young Christians at work, and the more they do the more they feel their need of the baptism of the Holy Ghost. To do we must be. Workers take in the truth, feed upon it and grow. Those who try to live on theology without work, will become dry as dust. Strength comes in doing.

D. H. Mason, Missionary Am. S. S. Union, Alexandria,

Minn.: Every earnest man has before him a field many times larger than he can fill.

The great difficulty in Christianity is the lack of trained, qualified workers. Here is the grand use of such assemblies as this—such training schools. The world is not retrograding. The Christian forces are more aggressive, better organized, and more efficient than ever before. The world is coming to Christ.

M. C. Hazard, Editor "National S. S. Teacher:" Young men can gather hundreds of people into Bible classes, who will not come to church Bible classes. Adults do not like the usual methods of Bible teaching. They are not generally well posted in the Scriptures. Their fathers were posted, because the Bible was the one book of the family. The last generation has been reading most everything except the Bible. They don't like too close questioning. Maybe it would be well to drop the catechetical method and use the lecture plan, and by degrees slip into the other plan. The next generation will know more about the Bible than their fathers and grandfathers together. Here the speaker commended and explained the plan of districting, and sub-districting, the Sabbath-school work in counties and townships. There is plenty for young men to do; none need be idle.

L. M. Doxology was sung, and Rev. I. Reid, of Nevada, pronounced the benediction.

SATURDAY AFTERNOON.

THIRD SESSION OF THE CHRISTIAN CONGRESS AND YOUNG MEN'S CHRISTIAN ASSOCIATION.

The exercises were opened at 2½ o'clock, by singing "Once for all." Prayer was offered by H. C. Wright, Esq., of St. Louis. Prof. Bunn sang, "Weary Gleaners," after which the Ass't Superintendent, Mr. Gilmore, announced that owing to sickness, Hon. John V. Farwell could not be present, and a letter from him was read to the audience, assuring them of his sympathy and heart-felt interest in the work now in progress at Clear Lake.

Mr. J. W. Dean, Sec. of the Iowa State Y. M. C. A., was then introduced. The speaker quoted from 1st Tim. 4: 12, "Let no man despise thy youth; but be thou an example of the believers," etc., as expressive of the thoughts of his heart at this time, stating that one of the inspirations that brought forth the Y. M. C. A. was derived from this text, through the instrumentality of Messrs. Moody and Bliss. That the Association meets the seeming want in the field for some agency, which should reach the young men who were out of the reach of Sabbath-school or church, and thus wields an arm of the latter, hitherto unused. That Christian workers have depended much in the past upon enthusiasm and experience, but the time had now come when the chief dependence must be upon the Word. The Association is now doing a work hitherto devolving, for the most part, upon the ministry, thus saving the laborious efforts, hitherto put forth by them. It is setting new lights before the world, in the use of business men as helps in carrying the gospel to the unsaved. From the association of young men from different denominations, there arises a warmth of soul and hearty encouragement to press forward in the gospel work, not otherwise attainable. The speaker spoke especially of the work done among the railroad men of our land, stating that, while there could scarcely be found, a few years ago, a Christian man among them, that they now number their thousands, and take a prominent part in the conventions and other public meetings.

This service closed with the benediction by Rev. J. B. Albrook.

EVENING.

7:30 P. M. Bible Reading Service conducted, by Hon. R. H. Gilmore. Prof. I. H. Bunn, A. M., Mt. Vernon,* Iowa, led the singing, and Prof. Chas. H. Keeler presided at the piano. Rev. L. H. Woodworth led in prayer.

Subject of reading, "The Prodigal Son." The readings were interspersed with appropriate songs, the whole closing with "Yield not to Temptation," and "The Ninety and Nine"

8 P. M. Lecture Hour.

BUNYAN'S HOLY WAR.

PRESIDENT GEO. F. MAGOUN, D.D., IOWA COLLEGE.

Dr. Magoun began with some observations upon the great variety and richness of the works of the Bedford Tinker at large, and the allegorical character of many of them. Then he showed why the first part of Pilgrim's Progress is superior to the second part and to other Bunyan allegories, and why it is so much better known than the

^{*} Prof. Bunn, one of the leading vocalists of the Northwest, and an earnest S. S. worker, has charge of the vocal music department of Cornell College, Mt. Vernon Ia. See "ad." in back pages of this book.

Holy War,* though the latter contains so much more thought and so many more characters, and is more perfectly allegorical.

An animated exposition of the first-third of the Holy War followed, with interpretations of names, incidents and the strategy of the campaigns of the two armies of the Lord. Dr. M. closed with the first onset of Emmanuel's army for the expulsion of Diabolus from Mansoul, leaving the white flag floating on Mt. Gracious, to show that Emmanuel yet had grace for the wretched town.

Dr. Magoun then remarked as follows:

1. There is no less either of genius or grace in this allegory than in Bunyan's more famous dream.

The author here teaches what in his own heart-his-

tory the Holy Ghost had taught him.

The Pilgrim's Progress could not contain it all. "Grace abounding," Bunyan's wonderful autobiography illustrates that book, but illustrates the Holy War more.

3. Bunyan's exquisite sense of what law and gospel are severally, and their relation to the soul, to salvation, and to each other shines more brightly in this than in all his other

works put together.

He was master of the subject beyond other uninspired men. Every detail throughout displays his matchless art in exhibiting the union of law and gospel in converting a sinner.

The lecturer added some earnest remarks upon the Holy War as a vade mecum for Christian workers.

The divine strategy in conquering the soul can in no other book be found so portrayed. Pilgrim's Progress is the book for one's own spiritual life; the Holy War is the book for saving souls by one's dealing with others.

After announcements by Mr. Gilmore, the services closed

^{*} There were so many calls for "Bunyan's Holy War," at Clear Lake, that we append prices: 18mo edition. with a sketch of Life of author, 65 cents; 8vo edition, with Life of author and foot-notes (very valuable), \$2 00. Address the publishers of this book.

by singing, and benediction by Rev. Mr. Stiffler, of Cedar Rapids.

The day's work closed with fireworks from the Observatory and music on the Lake.

FIFTH DAY—SUNDAY, AUGUST 26TH.

FORENOON.

7:40 A. M. Prayer meeting was led by Mr. J. W. Dean. The attendance was large, and the interest surpassing that of any preceding meeting. A fitting begining for God's Holy day.

9:15. MODEL SUNDAY SCHOOL.

OFFICERS.

Pastor-Rev. E. S. Williams, A. M., Minneapolis, Minn.

SUPERINTENDENT—M. C. Hazard, Chicago, Ill.

ASSISTANT SUPERINTENDENTS.

IST FLOOR—J. W. Dean, Chicago, Ill. Wm. Tackaberry, Keokuk, Iowa.

IST GALLERY—A. O. Abbott, Chicago, Ill. G. B. Bradbury, Minneapolis, Minn.

2D GALLERY—D. H. Mason, Alexandria, Minn.

SECRETARY—Jno. Fairbanks, Chicago, Ill.

CHORISTER—Prof. I. H. Bunn, A.M., Cornell College, Iowa.

PIANIST-Miss Emma Kent, West Union, Iowa.

TEACHERS.

PRIMARY CLASS-Mrs. J. Ellen Foster, Clinton, Iowa.

INTERMEDIATE CLASSES.

IST. FLOOR. (MIDDLE SEATS.)

Mrs. S. E. Waterbury, Fayette, Iowa.

Mrs. E. S. Williams, Minneapolis, Minn.

Mrs. Anna B. Rich, West Branch, Iowa.

Mr. C. G. Rogers, Wheatland, Iowa.

Mr. Aaron Kimball, Cresco, Iowa.

Miss Martha Harger, Redwing, Minn.

ADULT CLASSES.

IST. FLOOR. (UNDER GALLERY.)

Rev. W. H. H. Pillsbury, Oskaloosa, Iowa.

Dr. Chas. Beardsley, Burlington, Iowa.

Rev. L. S. Hand, Polk City, Iowa.

Mr. H. C. Wright, St. Louis, Mo.

Mr. J. D. Blake, Rochester, Minn.

Judge Harvey Potter, A.M., Jefferson, Iowa.

IST. GALLERY—

Rev. D. F. Linfield, Moline, Ill.

Rev. Chas. Williams, Ft. Madison, Iowa.

Mr. John H. Chapman, Chicago, Ill.

Rev. Isaiah Reid, Nevada, Iowa.

Rev. J. B. Albrook, A.M., Dyersville, Iowa.

Rev. Jas. Lisle, Dallas Center, Iowa.

Prof. J. D. Butler, LL.D., Madison, Wis.

2D. GALLERY-

D. H. Mason, Alexandria, Minn.

PROGRAMME.

- I. Song.
- II. Responsive reading-Psalm XIX.
- III. Prayer-by Pastor.
- IV. Song.
 - V. Notices.
- VI. Song.
- VII. Recitation { 1st. Golden Text. 2d. Topic.
- VIII. Lesson Read.
 - IX. Lesson Taught.

35 MINUTES.

- X. Song.
- XI. Lesson Reviewed-Sup't.
- XII. Remarks by the Pastor.
- XIII. Secretary's report.
- XIV. Song.
- Benediction.

MODEL SECRETARY'S REPORT.

Assembly Sunday-school Aug. 26th, 1877.

School was called to order at 9:30 A. M. by the Superintendent, M. C. Hazard.

Opened with singing "All hail the power of Jesus' name."

The 19th Psalm was read responsively by the Superintendent and School. Prayer was then offered by the "Pastor," Rev. E. S. Williams, closing with the Lord's Prayer, joined in by the whole school.

Two stanzas from No. 29, in Gospel Hymns and Sacred

Songs, were sung. Notices were given by the Superintendent and Pastor.

Teachers and scholars were given two minutes to become acquainted, after which the school united in singing "Savior more than life to me," No. 48 in G. H. and S. S.

The Golden text, "But there is one God and one Mediator between God and man, the man Christ Jesus," was repeated in concert by the school.

The title of the lesson "Paul at Athens, or the Gospel of the only God," and the topic "God Made Known," were given, and the lesson Acts 17: 22, 8-34, was read responsively by Superintendent and school.

əul teachers then took charge of their classes for thirty-five minutes' study of the lesson.

At the close of the lesson the school sung heartily "I am so glad that Jesus loves me."

The lesson was then reviewed by the Superintendent. The review was followed by remarks by the Pastor.

Prof. I. H. Bunn, chorister, sung as a solo "Almost Persuaded," and the Secretary's report as "Mirror of the day" was read.

NUMBER PRESENT.

Officers.	Teachers.	Intermediate & Adult.	Primary,
	Male. Female.	Male. Female.	•
9	16 4	200 220	45

TOTAL PRESENT.

Officers and Teachers.	Scholars.	Visitors.	Grand Total.
29	465	50	544

10½ A.M. PREACHING SERVICE.

The large pavilion was nicely filled, and awaiting the grand religious feast, which was served beyond the most sanguine expectations.

Prof. I. H. Bunn, A.M., led the vast audience in singing "Jesus Lover of my Soul," and never did its blessed strains swell out more grandly.

Rev. L. H. Woodworth, of Jefferson, Iowa, led in prayer, and Rev. D. Cobb, D. D., of Minneapolis, Minn., read the first Psalm.

Again several thousand voices united to sing God's praise, this time in the grand old hymn "Rock of Ages."

OUTLINE OF SERMON.

REV. J. P. NEWMAN, D. D., METROPOLITAN CHURCH, WASHINGTON, D. C.

Text 1 Tim. 1: 15.

Theme—The Reformatory Force of Christianity.

Four great facts confront us at every turn:

- Ist. There is that in the world that men call vice, which works injury to society.
- 2d. There is that in the world which men call virtue, that is beneficent to mankind.
- 3d. Facts are in proof that the seat of this vice and, virtue is neither in the intellect nor in the physical, but in what we agree to call man's moral nature.
- 4th. That the force that counterworks the evil in man's moral nature is external to himself.

The theory of the Bible is that man is *radically* bad, and that this badness is an inheritance, developed by education, increased by circumstances. But there are other theories in the world that antagonize this, though all admit the existence of vice and virtue.

- I. Let us glance at three of the most potent and grandest of the heathen religions that have come down to us through the ages.
- I. CONFUCIANISM, which has a following of half the human race. It professes to reform mankind. Its leading

tenet is that human nature is radically good. Vice comes from antagonisms between superiors and inferiors, hence the remedy is subordination. Subordinate the latter to the former and vice will disappear. These, then, were the five relations of Confucius, viz.:

- (1.) Wife and husband.
 - (2.) Parent and child.
 - (3.) Younger brother and elder brother.
 - (4.) Younger friend and elder friend.
 - (5.) Subject and sovereign.

The duty of the former to the latter in each case could not be dignified with the term obedience, but was abject subjection; subjection even to uncomplaining submission to death however arbitrary.

These gave China the most complete domestic religion in the world.

But Confucianism has utterly failed to supress vice and develop virtue,

2. Sakya Muni, the founder of Buddism, taught that vice had its foundation in man's desire for the vain and changeful things of earth and time; and that virtue consisted in ascertaining the eternal and unchangeful law by which all things are made to change.

To ascertain that law is to become Buddha, which means "the knowing one," and when this knowledge is gained the soul enters into Niverna, which is a state of mental abstraction, wherein the desires cease and the passions die.

His adherents number no less than two hundred and ninety millions, but the present moral condition of the Budhists proves that this system has failed as a reformatory measure.

3. Let us next consider Brahmanism, whose radical idea is that sin has its seat in man's physical nature.

Therefore reduce the physical to the minimum and exalt the intellectual to the maximum and you have virtue. In other words mental culture brings repose and a virtuous life. But the history of Greece, of India, of every civilized nation is evidence that intellectuality may exist in very high degree and various form, and yet man be vicious. With all its mental culture India is given to an idolatry, wherein are not fewer than 333,000,000 gods.

There, too, you will find infanticide caste and the grossest immorality. These systems having all proven failures let us now turn to

II. CHRISTIANITY AS A REFORMATORY SYSTEM.

The forces of Christianity are primary and secondary. We turn away from the secondary, such as the church, the Bible, the ministry, the university, the government, to the one great primary force, namely, *Christ in man*. Christ saw the nature of man radically bad, and to reform it he *converts the soul*.

- 1.) What Christ did not do is as remarkable as what he did do.
- a.) He was not a philanthropist in the ordinary sense. He founded no hospitals, orphan asylums, or society for relief of the poor and destitute, or for the abolition of slavery. He offered no pledge of total abstinence.
- b.) He was not a physician. Though all nature's laboratory was open before him, he did not give a materia medica. He healed some, but how many went uncured.
 - c.) He did not found a college or university.
- d.) He gave no new civil code to mankind, though much needed.
- e.) Though possessed of all knowledge he gave no textbook on "true sicience."

2.) His mission was to emancipate the soul, and all these would follow.

Just in proportion as men yield themselves to Christ does society advance to a better civil, social, intellectual and moral life.

Christ reappears in such scholars as Bacon and Newton; in such philanthropists as Howard and Peabody; in such statesmen as Washington and Lincoln; in such temperance reformers as Gough and Murphy; and such Sunday-school workers as Raikes and Vincent.

We cannot comprehend the practical results of Christianity in the scope of a decade, but must sweep through a hundred years or a millennium.

The Doctor then grandly described the great political, civil, and religious changes which have occurred in the world since the birth of the American republic, and with unsurpassable eloquence and power, demonstrated the connection between those changes and evangelical christianity.

Dr. Magoun pronounced the benediction.

AFTERNOON.

2 P. M. Preaching hour was introduced by singing, "Stand up for Jesus," Prof. Bunn leading and Miss Kent at the piano.

Prayer was offered by Dr. Magoun. Announcements were made by Hon. R. H. Gilmore, Ass't. Supt., after which the audience joined in singing "My Soul be on thy guard."

Outlines of Sermon by Rev. E. Corwin, D.D. Text—2 Chron. xvii., 16.

Sometimes we are asked, what is the use of the chronol-

ogy of the Bible? To the Jew who was interested in preserving a long line of ancestry, it may have been of importance, but we can make nothing out of it. This subject thus presented itself to me as I selected my text. On turning over the leaves of my Bible, I found something which at first seemed still more useless, but on delving into it, I found so rich a mine that I have concluded that nothing of Holy Writ could be omitted without entailing loss upon mankind. Turn with me to 1 Chron. i, 1, 2, 3, and 4.

Adam, the earthy man; Seth, substitute; Enoch, mortal man, sick and despaired of; Kenan, possession purchased; Mahaleel, the worshiper; Jared, descender, ruler; Enoch, dedicated, disciplined, initiated; Mathuselah, sent to die, self-doomed to death; Lamach, powerful, poor, made low; Noah, rest, consolation; Shem, name, renown; Ham, multitude; Japheth widely extended. How each of these prophesies something of the Messiah or his mission in its signification.

We take up the musty Chronicles, the dust of ages upon them, and we are ready to say this is very dry reading; hardly more interesting than census reports, yet even these have their uses. They are hardly more entertaining than tables of logarithms, yet how important these to navigation. No more logical than a lexicon, yet the keys of untold treasures of thought. But of what worth this statement, that Amaziah was the son of Zichri?

From it we draw these lessons.

I. Not too careful can we be in training our children. Who for the last two thousand years, had ever heard of Zichri but for the devotion and the daring of his pious son. Amaziah? How many statesmen with no family prayers; no Christian home culture; no family government.

Business men have not for themselves or for their children solved the great problem of profit and loss, "What shall it profit a man if he shall gain the whole world," &c. How many successful railway managers have sons "off the track." What if he be himself rushing toward the open draw-bridge.

II. Notice what is saved of Amaziah.

He offered himself—personal consecration—not his money; his family or his labor alone, but himself.

Willingly, not a grudging nor a stinted offering.

III. Observe the contagion of one strong example.

With him 200,000 mighty men of valor.

Here the Doctor spoke of the worth of organization and the power of associated effort.

This sermon was delivered to an audience numbering from 2,500 to 3,000 persons, and was listened to with marked attention throughout. The services closed with singing "Work for the Night is coming," and benediction by Rev. J. R. Berry.

4:15 P. M.—LAYMAN'S MEETING.

Addresses by A. O. Abbott and others.

Services opened by singing "Halleluah, 'tis done." Hon. R. H. Gilmore conducted the exercises by request of Mr. Abbott.

A. O. Abbott, Esq., of Chicago, in a short address noted the relations sustained by the traveling men as a class, to the Christian people of the country. Thought that traveling men were underrated by the religious public. That prejudices existed in the minds of some, derogatory to their character. Thought it was a mistake. That they would compare favorably with other business men in moral

worth. That men that have in them the elements of true manhood are true, put them where you will. That traveling men of dissipated habits are fast giving place to men of character and moral worth. Thought that we, as Christians, should devote our *best energies* to the Christian work.

Mr. John H. Chapman, of Chicago, next addressed the meeting. Our organization, its objects and needs.—"Traveling Men's Christian Union." Thought that in going out into the world to represent his commercial house he must also represent *Christ*. Asked for the Christian sympathy and help of the churches for traveling men. Also, that they be encouraged to attend church and Sabbath-school by religious people wherever they may chance to spend the Sabbath.

E. W. Allen, Esq., of Marshalltown, in a few remarks, thought that our religion should be carried into all the relations of life; that the business men were the hardest to convert; that we want to make our Christianity practical.

Capt. John F. Merry, of Manchester, Iowa, took for his theme "Songs by the Way." That of all men that should be happy and sing by the way, it was the Christian man. That if we would sing for God, our hearts and lives must be consecrated to him. Urged the traveling men to go on singing and praying for Jesus.

After announcements Prof. Bunn sang "Only an Armor Bearer," the audience joining in the chorus.

SABBATH EVENING.

CLOSING SESSION OF THE CHRISTIAN CONGRESS.

8 o'clock services opened by singing "There is a fountain filled with blood." Prayer was offered by Rev. Mr.

Jamison, followed by singing "Once for all," led by Prof.

Address by Prof. J. D. Butler, LL.D.

The Young Men's Christian Association have the word of God as the basis of their work. It is going abroad among every people and every tongue.

The first and last duty of the preacher is to seth forth the Scriptures among the people. It is a mistake upon the part of the clergy and the Young Men's Christian Association in supposing that they are antagonistic to each other.

They are both working in the same direction, and should be one. What is most to be desired is, that religious sympathy and love should be widely diffused, and associated among all classes of Christian workers. Our co-workers should be increased. It is not a few great strategists that are needed, but our strength should lie in the numbers in the field.

Singing, "Let the lower lights be burning."

ADDRESS BY REV. DR. MAGOUN.

Some texts of scripture tell us what God will do for mankind, while others set forth what he would do in mankind. The object of the sacrificial atonement must never be lost sight of. While we are externally freed from the law by accepting Christ, we find ourselves still under it in spirit and in truth. What is most needed at the present time is a gospel of law.

The foundation of all law originated in the fact, that whoever originates anything, that others may enjoy, has a right to say upon what terms and conditions it may be enjoyed. The moral government of God is based upon this right.

The sacredness of law must be every where taught.

Ministers ought to preach more law in their sermons; not that there should be any less appreciation of the gospel, but the law should be preached along with it.

The services were closed by singing "Praise God from

whom all blessings flow."

SIXTH DAY—Monday, August, 27th.

FORENOON.

Last night's rain has thoroughly laid the dust and purified the atmosphere. Though cloudy, the morning is delightful.

6:40 A. M. PRAYER SERVICE.

Chaplain Chas. Williams had charge.

The Lord manifested himself signally, and a gracious influence pervaded the meeting.

8.15. CHILDREN'S HOUR.

Mrs. J. Ellen Foster, Conductor; Mrs. Geo. Wilson, Sec. After the singing Mr. Rogers offered prayer, and Rev. W. F. Dove, of Traer, Iowa, read the parable of the five loaves and the two fishes. Dr. J. D. Butler then addressed the children.

Meeting closed with singing, led by Capt. J. F. Merry 9:15. NORMAL CLASS SESSION.

Fourth Chautauqua Lesson, Sec. 1.

Topic—The Bible a Divine Book: Evidences—Continued.

Dr. E. Corwin, Teacher.

II A. M. LECTURE HOUR was introduced by singing,

"He Leadeth me," after which Rev. E. S. Williams led in prayer.

WHAT I SAW ON THREE CONTINENTS.

PROF. J. D. BUTLER, LL.D., MADISON, WIS.

This lecture was begun at this time and was continued into the afternoon.

AFTERNOON.

2 P. M. Services opened by singing "Jesus paid it all.' Prayer was offered by Rev. Mr. Blain, followed by singing "Over There."

PROF. J. D. BUTLER, LL.D., finished the delivery of the lecture begun in the morning: Subject—

WHAT I SAW ON THREE CONTINENTS.

This lecture was replete with witticism and illustration, as well as information. The learned speaker took his audience along with him in his life-like descriptions, as beginning with the centre of Bible interest—The land of the Book,—he roamed over Europe, Asia and Africa, in each touching only the points of greatest interest. We have not space to give such an outline as this lecture would require, but feel safe in recommending those who want a good lecture, to correspond with the Doctor, at Madison, Wis.

4:15. NORMAL CLASS.

Fourth Lesson of Chautauqua Course.

Section 2.—Organization of the Sabbath School.

Rev. E. Corwin, D.D., Teacher.

Beside the regular lesson, the following points were made:

- I. The school needs a constitution as a mode of action.
- 2. The Sunday-school is the church organized and in action
- (a) For self-teaching. (b) For converting and sanctifying all through the truth.
 - 3. Who in the church may be left out, and why?
- 4. If church all in, who in the community should be left out, and why? Get everybody in.
- 5. It is not a debating society,—no place for learning rules of order.
- 6. Not a manual of tactics for church militant,—no one need be told the duties of a superintendent, secretary, librarian, any more than the duties of a Christian.
- 7. Subordinate everything to inspiring a love for the Word, and leading the school to a practical application of its teachings.

EVENING.

8 P. M. Services opened with singing. Rev. P. W. Gould led in prayer.

THE CATACOMBS OF ROME.

Synopsis of Lecture,

By the Rev. John Y. Aitchison, of Clinton, Iowa.

The Catacombs are certain peculiar excavations in the vicinity of several ancient cities in Greece, Italy, France, Sicily, Asia Minor, Syria, Persia, Egypt and South America, which were originally quarries, but came to be used as places of sepulture, and are now famous for the archæological treasures they contain.

A passing glance at the Egyptian and Parisian catacombs might serve as a suitable introduction to the subject

proper.

During the last days of the Republic and the reigns of the early Cæsars, the seven-hilled city increased immensely in population and extent. The treasures of the world were poured into her exchequer. Her temples and triumphalarches, her porticoes and palaces, her amphitheatres and aqueducts, her gates and galleries, her circuses and columns, her baths and basiliccas were on a scale of grandeur unparalleled in history of mankind. To procure the needed building material, instead of opening hideous quarries, the Romans sunk vertical shafts to a considerable depth, where they struck a peculiar kind of a rock called tuffa, composed mainly of volcanic cinders and a solution of lime. This they mined extensively in all directions under the vast undulating plain called the Campania, and thus by degrees were formed the celebrated galleries of the catacombs.

These chambers are generally low and narrow, and labyrinthine in design. If stretched out in one continuous line they would measure nearly a thousand miles. This account of their origin has been questioned by some. Marchi, DeRossi, Woodrow and others, as we believe without reason, have advanced the theory that the Roman Catacombs were constructed by the early Christians as places of burial. These, among other considerations, frown upon the theory: I. The known poverty of the early Christians precluded the idea of their executing, in the face of proscriptions, such immense works. 2. Over 200,000,000 cubic feet of debris must have been removed from these galleries, and if not utilized for building purposes, mounds, or mountains rather, must have been formed; but of this there is not the slightest trace discoverable. 3. Building material must have been procured somewhere, and if not in these underground galleries, it would be difficult to tell where.

4. The catacombs existed antecedently to Christianity, as is evidenced by Tacitus, who says that when Nero was deposed by his enraged subjects, his few remaining friends urged him to take refuge in the catacombs—thus proving their pagan origin.

Under the strain of necessity, the early Christians utilized these quarries, in the first instance, as places of refuge

from persecution during the more than 200 years over which the Ten Persecutions were spread. In their dark and labyrinthian recesses they congregated to worship Him for whom they suffered, while sturdy and judiciously

posted men kept watch and ward.

When Christianity was introduced into Rome, the custom of cremation was everywhere prevalent. The materialistic Romans paid little value to the bodies of their dead; but as Christianity inspired the pleasing hope of immortality, its votaries abjured the pagan practice, and found in the example of Jesus a mode of burial which they espoused. In the walls of catacombs they dug shelves of requisite size wherein they laid the bodies of their dead. And even after persecution had ceased, and Christianity had become the religion of the empire, they continued for more than 300 years so to do. And to be placed near the tombs of the early martyrs was an honor to which kings and prelates aspired.

These graves were enclosed by slabs of terra cotta or marble, upon which inscriptions, symbols and monograms, frescoes and bas-reliefs of the deepest interest, were placed. Many thousands of these slabs have been preserved in the lapidarian gallery of the Vatican, at Rome, which throws light upon the social customs and religious beliefs of the 6,000,000 of human beings who have been buried in the

catacombs.

For nearly two hours the lecturer held his audience in wrapt attention, and a general feeling of regret was expressed that he could not continue the subject. Without the brilliant illustrations on canvas, used by the lecturer, it is impossible to convey the deep impression produced by the reading of these epitaphs, many of them taken from the tombs of the early martyrs; and we cheerfully inform our readers that the privilege of hearing these lectures at their several homes may be procured, on easy terms, by addressing the lecturer, as above.

SEVENTH DAY—Tuesday, August 28.

FORENOON.

6:40 A. M. Public worship at the pavilion was not so well attended as usual. The terrific thunder storm of the night before had so disarranged the affairs of tenters that the morning hour was used in putting things to rights. There are signs of beautiful weather for the day.

8:15. Children's Hour opened with singing "What hast thou done for me." After which, Rev. J. N. Platt led in prayer. "Precious promise" was then sung. Capt. J. F. Merry led in the singing. Miss Emma Kent presided at the piano.

Mrs. J. Ellen Foster then gave a very interesting and masterly running talk on "Daniel and the king's decree."

Capt. Merry sang as a solo, the children joining in the chorus, "What a friend we have in Jesus," and the benediction was pronounced by Rev. A. M. Shimer.

9:15. Normal class session. Rev. I. Reid, Instructor. Lesson Fifth, Chatauqua series.

Topic, Sec. 1. The Bible a Divine Book; Evidences continued.

- I. Evidences of the authenticity and genuineness of the Bible, from its adaptation to the race and its effects upon the race.
- 1. Man needs and cannot supply a knowledge of God, of law, destiny and grace, if there he grace for him.

The author of the Bible seems to have taken it for

granted that man needed a revelation. If we find no such want in man, no matter how much wisdom the book may display, we cannot help questioning its divine authorship. If the Bible finds a real need and supplies it, we have proof of its divine origin.

The revelation of God in nature (Ps. viii.: 3 and 19; 1 Rom. i.: 19, 20) though it declares something of the Deity as "power," "glory," and "wisdom," is of itself insufficient for a

- (a) Full understanding of God's nature and the way he should be worshiped.
 - (b) Nature does not account for creation.
 - (c) Nature gives no account of the origin of evil.
- (d) Nature does not answer the question, Why am I here?
- (e) Nature does not establish the fact of God's reconcilation.
- (f) Nature does not establish the immortality of the soul, and therefore cannot establish anything definite concerning future rewards and punishments.
- (g) Nature's method is by testing, which requires us to practice vice in order to know what it is. Besides, this method, if established lacks authority.
- 2. On the other hand, God's second volume, the Bible—
 - (a) Details the true character of God,
 - (b) And accords with and supplements Vol. I.
- (c) By explaining creation, it fixes man's place, object in life, and defines destiny.
 - (d) It details his fall, and
 - (e) Fills the volume with the history of redemption.
- (f) It pushes open the door into the eternal world, and so turns on us the light of eternal day.

(g) It furnishes a new stimulus to the life of the individual, the family and the State.

II. That the Bible is divine, is evident from the impossibility of accounting for its existence on any other theory.

1. It could not have been the product of bad men. It is contrary to all their desires and preferences. False re-

ligions prove this.

2. It could not have been the contrivance of good men.
The Bible purports to be from God. A good man could

not be guilty of imposition and forgery.

If, therefore, neither from good nor bad men, it must have had a superhuman origin.

III. Evidence from the self-convincing power of the Bible.

It says test me. Thousands have tested and found the truths of the Word realized in their experience.

This lesson, as taught, varies some from that laid down in the course. It will be interesting to compare the two. The whole argument will be found in lessons 3, 4 and 5 of the Chatauqua course of Normal lessons. Hitchcock & Walden, Chicago. Price 25 cts. for entire course.

Gospel Hymns. After which Rev. L. P. Mathews, of Postville, led in prayer.

*THE FAR EAST.

REV. J. P. NEWMAN, D.D., WASHINGTON, D. C.

The doctor proposed to speak of the great valley of the

His deservedly popular book, "Thrones and Palaces of Babylon and Nineveh,"

is for sale by Hitchcock & Walden, Chicago.

^{*} Any one desiring the services of Dr. Newman, one of the leading orators of the day, can have choice of a variety of subjects. "Nineveh and its Remains," "The Far East," and various others, some of national character, are always highly appreciated by an audience, while his commanding presence and fine oratory so impress his grand thoughts as to make them indelible.

Euphrates and its ruins, as fulfillment of the prophesies of Scripture and of the testimony borne to *the Book* by the Cuenifrom inscription.

The Euphrates is the richest valley on the globe in historic reminiscences. Here Adam and Eve were created; here Noah's ark rested in peace; here Nimrod had his hunting grounds; here Job and Abraham were born; here Jonah preached, Daniel prophesied, and the Hebrew captives toiled in silence, while their captors required of them a song. Even to-day may be found Jews, claiming to be descendents of those who refused to follow Ezra back to Jerusalem, many of them tracing their genealogy back to the time of David.

Here the eloquent speaker gave so vivid a description of the history and geography of the country that one could almost imagine himself talking with its ancient worthies.

From the earliest ages, he carried his audience, by a prodigious leap, to the time of Nebuchadnezzar, about 625 years before Christ.

The point of departure in the life of Nebuchadnezzar was the battle of Charmecish.

Whether as general, ruler, or promoter of art and science, he must be considered one of the mightiest men of antiquity. His ambition was to build the grandest city, found the mightiest government, and bring to the highest perfection the art and science of his times.

In looking into Holy Writ, we find that the prophets Isaiah and Jeremiah have pronounced exceedingly grand eulogies upon the city of Babylon. Do facts justify these eulogies?

Here the doctor described a city grander and more magnificent than the world to-day possesses. For a full description, we must refer our readers to Dr. Newman's

"Thrones and Palaces of Babylon and Nineveh," on sale by Hitchcock and Walden, Chicago.

These descriptions amply justify the eulogiums of the prophets.

Isaiah prophesied 150 years before Babylon was built, 200 years before Cyrus was born, and 250 years before Herodotus.

One hundred years after Isaiah came Jeremiah. Both told of the same things long years before their fulfillment. So perfect is the picture that is drawn by these men, that an architect, with their plans, could have builded Babylon. Let us look at their photographs of the grandeur and utter destruction of the city.

Refer to Is. li.: 1-5 | Remembering that Elam means Jer. li.: 11 | Persia and Media.

Isa. xliv.: 27 { An entrance was effected to Babylon by turning the river Tigris from its bed.

Jer. li.: 39 | Describe the feasting and revelry during Isa. xxi.: 5 | which the city was taken.

Jer. 1.: 24 The city was taken by surprise.

Jer. li.: 31. Tells of the confusion of the people.

Jer. l.: 43
Isa. xiii.: 15

Xenophon tells of the terrible slaughter; so terrible that the commander at last issued orders that only men found on the streets should be killed.

The remains indicate a terrible overthrow of a mighty city. At the river, enough bricks have been exhumed to build another metropolis.

Here the doctor gave a vivid description of the destruction of the bridges, the embankment, the palaces and the hanging gardens, to which Jer. li.: 25 evidently refers.

Near the site of one of these hanging gardens the speaker had his attention called to a huge stone lion, under which was a prostrate man, with his hands on the sides of the animal, illustrating the fact that they used to throw prisoners into dens of lions.

The tower of Babel was dedicated to the worship of Bel. Isa. 46: 1 and Jer. 1.: 2 foretells its destruction.

It was in its glory in the time of Xerxes. Alexander the Great attempted to recover it from its destruction, and employed 10,000 slaves to remove the *debris*, but the project was at length abandoned.

Jer. li. 58. The walls of Babylon were sixty miles in circumference, three hundred feet high and eighty-seven feet thick at the base. Can they be destroyed utterly. Presumptuous prophet. Yet to-day they cannot be discovered.

Jer. li. 42. There was no sea within hundreds of miles of Babylon. How could a sea cover her? Now the river Euphrates has broken through its ancient barriers, and spreads like an inland sea where the proud city once stood.

Isa. xiii, 19-22 is an exact picture of what exists to-day, "It shall never be inhabited," &c. God can take care of his prophecies. Alexander tried to rebuild. Parthians, Jews and Turks cling to this most fertile of valleys, but Babylon is not to be rebuilt. "Neither shall the Arabian pitch his tent there." He will venture anywhere else, but there he never will abide, even for a night. There are two reasons. I. "Wild beasts of the desert lie there." 2. Robbers infest the place.

Let us turn for a few moments to the agreement between the Bible and the Cueniform inscriptions. Infidels rally Daniel on two things:

I. Belshazzar's reign.

But the terra cotta tablets confirm and support the Bible account of this remarkable man.

2. Nebuchadnezzar's insanity. This is also substantiated by the tablets.

Corroboration is also found in these two things. First, a certain kind of insanity takes the form of following the habits of animals, and second, there grows in that country a kind of grass called "Nebuchadnezzar's grass. The Doctor then pictured Ninevah, in whose exhumed palaces have been found so many inscribed tablets. These Cueniform inscriptions confirm the Bible statement that Nineveh was a "great city of three day's journey."

The walls were 60 miles in circumference, 100 feet high and three chariots could drive abreast upon them. Such ruins are to be seen nowhere in Asia. Seventy years ago Grotefend, a German scholar, concluded that there was a relation between these Cueniform inscriptions and modern Persian; and between modern Persian and ancient Sanscrit. This has proven true.

The Doctor here gave a translation of Senecherib's will, the oldest on record, from one of these tablets.

Now let us examine the greatest synchronism on record.

2 Kings xviii, 13-16, was read and compared with the Cueniform inscription. They accorded in every particular except one, which was easily accounted for.

In two other points have these been especially serviceable to the Bible.

- 1. The Creation. The Assyrian account agrees with the Mosaic in three important particulars.
- (1.) Light appeared before the Sun and Moon. (2.) Animals were created before man, and (3.) God breathed into man the breath of life.

Now Moses could not have quoted from these inscrip-

tions for he lived 700 years before they were made. He obtained his information from the original source, and these were either copies of his or traditions.

2. The Deluge. The two accounts agree in that the world was destroyed on account of great wickedness. A righteous man was saved. There was an ark.

Discrepancies are 1. "Noah sent out a dove and a raven and a swallow" says the tablet.

- 2. Noah smuggled several of his neighbors into the ark with his family.
 - 3. Noah did not die but was translated.

Mr. George Smith went to Nineveh an infidel for the sake of reputation and glory. After extensive research among the terra cotta tablets, he returns and lectures before the Archeæological Society of London, on the remarkable agreement between the Bible and these inscriptions.

The speaker closed with an eloquent plea for confidence in the Bible.

Capt. Merry sang a solo, "No Book is like the Bible,"* Miss E. Rann accompanying with the piano. The effect was simply grand.

AFTERNOON.

ADDRESS BY M. C. HAZARD. SUBJECT-UNRULY BOYS.

2½ O'CLOCK. The exercises opened by singing "Jesus paid it all," led by Capt. J. F. Merry. Prayer was offered by Mr. S. E. Waterbury, of West Union. Capt. Merry sang the "Ninety and Nine," after which M. C. Hazard, Editor of the National Sunday School Teacher, was

^{*} This Hymn is found in "Jasper and Gold," a new S. S. Singing-book, for sale by Fairbanks, 46 Madison St., Chicago. Singly 35 cts. \$3.60 per doz.

introduced, and addressed the people upon the subject of "Unruly Boys,"—a few of the leading points are

I. There are three reasons why boys are unruly; viz.,

1st. From real wickedness and maliciousness.

2d. From the want of home training.

3d. From mere excess of exuberant vitality.

II. How to manage a class of such boys:

1st. Make them feel that you respect them.

2d. Don't get discouraged.

3d. Love them in earnest.

4th. Be the master of your class.

5th. Be cheerful. Be natural.

III. In order to have successful teachers, they should,

1st. Be competent.

2d. Be good.

The benediction was pronounced by Rev. Mr. Reid.

EVENING.

BIBLE READING AND SONG SERVICE.

BY MESSRS GILMORE AND BUNN.

7 o'clock. The service was opened by singing from * "Welcome Tidings" "Where He leads we will follow." Prayer was offered by Rev. James Lisle, of Des Moines. Prof. Bunn sang "Only an armor bearer." Mr. Gilmore announced the theme "Christ the model teacher." "Go ye therefore and teach."

(1.) Who should teach? See John 3: 2. (2.) What preparations are needed? (a.) Spiritual—See Mark 1: 35. Luke 6: 12. (b.) Intellectual—see Luke 4: 17, 20. (3.)

^{*}One of the best new Sunday-school singing books published, is "Welcome Tidings." Send to Fairbanks & Co. for a sample before purchasing for your schools. Single copy, 35 cents.

How to teach? See John 3: 7, 8. (a.) Use Scripture and history.—John 3: 14, and 4: 7. Also see John 6: 26, 27. (b.) Use the eye and ear. See Mark 12: 16, 17. (c.) So as to convict, see Luke 13: 1, 3. (d.) By object lessons. See Math. 6: 28, 29—Luke 15: 3, 7, and (e.) the reward shall be ours. See John 4: 35, 36.

The reading exercises were interspersed with singing, closing with a solo by Prof. Bunn, "Waiting and Watching for me."

Prayer was then offered by H. C. Wright, of St. Louis.

PLATFORM MEETING.

ALL SORTS OF QUESTIONS ABOUT SUNDAY-SCHOOLS.

ANSWERED BY M. C. HAZARD, EDITOR NATIONAL S. S. TEACHER, CHICAGO.

1. What classes of church members may properly be excused from attendance at Sunday-school?

Ans. 1. The sick. 2. The deaf. 3. Those in prison. 4. The aged or infirm. 5. Those who must care for very young children.

2. How should a school be closed?

Ans. When in good running order. Never "run it out."

3. Should the superintendent limit the class teaching to 15 minutes, then take 20 minutes himself in review?

Ans. No. Ordinarily the review should not occupy one sixth the time of the lesson.

4. How interest the masses in the Sunday-school?

Ans. The masses are interested—get them into the

practical work by stirring them up by means of conventions, institutes, etc.

5. How shall the home be brought into closer relations with the school.

Ans. This requires much ingenuity. I have succeeded by sending the parents papyrograph letters describing the lesson and how grand it was. Get parents into the habit of using the "Home Readings" at family prayers. This will help.

6. Please give us the essential qualifications for a good superintendent.

Ans. 1. A good organizer. 2. A lover of children. 3. A man of few words—many a school is talked to death. 4. A good worker. Get the best man available, help him and don't criticize him. Don't expect perfection.

7. How do you manage skeptics who persist in asking improper questions in the school. Do you allow argument?

Ans. Never allow argument. But little spirituality can be attained in that way. Go to him personally and talk with him kindly—pray for him.

8. Would you encourage the organization of Union Sunday-schools? How would you prevent the teaching of false doctrines in them?

Ans. Would organize Union schools wherever the community cannot sustain denominational schools. Need have no trouble about false doctrine. Teachers generally teach the doctrine of the lesson papers. These are generally evangelical. Let the imprint of the denomination be placed on the National S. S. Teacher and it would be good Baptist, Methodist, or Presbyterian, as the case might be.

9. Please explain the relation of the Pastor to the Superintendent.

Ans. The Pastor is captain of the whole ship, and the Sunday-school Superintendent is only first mate. The Superintendent should not set himself up against the Pastor. Their relations should be close and pleasant. The Pastor, however, should be accommodating.

10. What kind of a chorister would you have?

Ans. One that sung because of his love for the Lord Jesus Christ, and not because he wanted to make music in the Sunday-school.

11. Would you have a library?

Ans. For the average school, it is questionable whether the library is the best investment that can be made.

12. How often would you advise Sunday-school concerts?

Ans. Not very often, and not the usual Sabbath-school concert under any circumstances. A model concert should teach religious and scriptural truth. Let it bring out some subject as Faith, Hope, Love.

13. Should the Superintendent teach a class?

Ans. No more than a general should command a company.

14. What means shall be employed to induce teachers to attend teachers meetings?

Ans. (1.) Give them something worth coming to.

(2.) Hold the meetings from house to house.

(3.) Let the superintendent induce the teachers to feelit is their meeting. They should occasionally conduct the meeting.

15. How much time should be given to a lesson?

Ans. 35 minutes generally.

16. How many minutes should the superintendent occupy in review?

Ans. From 5 to 8 minutes.

17. Would you hold children's inquiry meetings?

Ans. Not all the time. In seasons of special interestit may be necessary.

18. What do you do when you can't answer questions asked by scholars?

Ans. Frankly say so, and look them up for the next Sunday.

19. Would you recommend a pastor to preach on the Sunday-school lesson before it is taught?

Ans. Sometimes, but not often; much better have the sermon after.

20. How induce a class of young ladies to study the lesson?

Ans. I know of a young lady who got her class to study by going to their homes on week days with lists of questions for them to look up, and they did it. Now they study the lesson.

21. Would you hold teachers prayer meetings?

Ans. Yes, the teachers' meeting should be a prayer meeting.

The congregation joined in singing, "This is the Victory," and Rev. J. R. Berry, Cor. Sec'y., pronounced the benediction.

EIGHTH DAY-WEDNESDAY, Aug. 29.

FORENOON.

6:40. Prayer Service at the Pavilion.

8:15. Children's Hour, Mrs. J. Ellen Foster in charge. Speakers—Mrs. S. T. Delavan, Rev. Mr. Graves, the

evangelist, and Mrs. Foster. After the benediction by Rev. T. E. Flemming, the children remained to prepare for a concert

9:15. Normal Class session.

SIXTH CHAUTAUQUA LESSON.

Prepared by Rev. J. H. Vincent, D. D., and taught by Pres't, A. Burns, D. D.

THE BIBLE SECTION.

Topic: The English Bible.

I. Nine noble names in connection with the English Bible.

B. A. W. T. C. C. C. P. J.

I. Venerable Bede. 5. Miles Coverdale.

6. Archbishop Cranmer. 2. King Alfred.

3. John D. Wiclif.
4. William Tyndale.
7. John Calvin.
8. Archbishop Parker.

9. King James I.

- 2. Nine notable memoranda in connection with the English Bible.
- I. VENERABLE BEDE, (born 673, died 735,) translated the Psalms and the Gospel of St. John into Anglo-Saxon. He finished this work on the day of his death.
- 2. KING ALFRED, (born 848, died 901,) translated portions of the Old Testament. He was engaged on the Psalms at the time of his death.
- 3. John D. Wiclif, (born 1323, died 1384,) was called "The Morning Star of the Reformation." He began on the book of Revelation, and finished the New Testament in 1380, and the whole Bible was finished before his death in 1384.
- 4. WILLIAM TYNDALE, (born 1484, died 1536). His English translation of the New Testament, printed in Cologne in 1525. His Pentateuch was printed in 1530.

Both were revised in 1534. The New Testament, again revised in 1535. He was burned at the stake October, 1536. His last words were, "Lord! open the king of England's eyes."

- 5. MILES COVERDALE, (born 1487, died 1568). His translation of the Bible was printed in October, 1535. It was dedicated to Henry VIII.
- 6. Archbishop Cranmer, (born 1489, died 1556). A Bible was published under King Henry's authority in 1537. It was made up by John Rogers and one Thomas Matthew, (if this was not an assumed name,) under Archbishop Cranmer's supervision, and called "Matthew's Bible." "From 'Matthew's Bible'—itself a combination of the labors of Tyndale and Coverdale—all later revisions have been successively formed."—Westcott. One of these, "The Great Bible," was translated by Crumwell, Coverdale, and others. Cranmer directed the revision and wrote the preface. "The Great Bible" was printed in 1540, and was ordered by royal authority to be set up in churches. "Taverner's Bible" was a revision of the "Matthew's Bible," by Richard Taverner, issued in two editions in 1539.
- 7. John Calvin, (born 1509, died 1564). During the reign of "Bloody Mary" no Bible was published in England. Biblical scholars exiled from England found a retreat in Geneva, Switzerland, where several versions of the Scriptures appeared. Among them we have the "Genevan Bible," translated by Whittingham, (who married Calvin's sister,) Westcott, Sampson, and others. The "Genevan New Testament" appeared in 1557, the whole Bible in 1560. Calvin wrote the introduction to the former.
 - 8. Archbishop Parker in 1565 suggested a new ver-

sion of the Bible. Eight of the scholars engaged upon it were bishops. Hence it was called "The Bishops' Bible." It was also sometimes called "Matthew Parker's Bible." It was published in 1568, during the reign of Queen Elizabeth. Twenty-nine editions in all were published, the last in 1608. [A Roman Catholic version of the Bible was published—the New Testament at *Rheims*, in 1582, and the Old Testament at *Douay*, in 1609.]

9. King James I. The present "authorized version" was suggested in 1603 during the reign of King James I. In 1604 the king appointed *fifty-four* men to engage in its translation. *Forty-seven* of them engaged in the work. It was commenced in 1607 and completed in 1611.

3. Five facts about the first things in connection with the English Bible:

1. The first complete translation of the whole Bible into English—Wiclif's—1380.

2. The first Bible, any part of which was printed in English –Tyndale's—1526.

3. The first English Bible issued by royal authority—CRANMER'S—" The Great Bible"—1534-1540.

4. The first Bible, the whole of which was printed in English—Cranmer's—" The Great Bible"—1534-1540.

5. The first Bible divided into verses, (with verse-subdivisions, numerals at the beginning of each,)—GENEVAN Bible—1557-1560.

[Note.—Cardinal Hugh de St. Cher had divided the Scriptures into chapters in the twelfth century, and Robert Stephens, a French printer, in 1551, had divided the chapters into verses, but not breaking up the text as now. The verses were numbered in the margin.]

CLASS DRILL.

I. Connect with each of the following dates some important fact connected with the English Bible: 1540, 1560, 735, 1384, 1568, 1536, 1611, 1526. 2. What share in the production of the English Bible had each of the following distinguished names? John Calvin, Bede, James I., Coverdale, King Alfred, Archbishop Parker, William Tyndale. 3. What name of great beauty and glory is given to Wiclif? 4. What were the dying words of Tyndale? 5. To whom did Coverdale dedicate his Bible? 6. What was the "Matthew Bible?" 7. The "Taverner Bible?" 8. The "Great Bible?" 9. The "Genevan Bible?" 10. The "Bishops' Bible?" 11. State five facts about our present "authorized version." 12. State the five first facts about our Bible.

Suggestions brought out in addition to the lesson as printed:

- 1. The English Bible is not perfect. The new translation will be an improvement. Textual criticism has much improved since King James' time.
 - 2. Not all the translations are here recorded.
- 3. The Catholic (Douay) Bible was not a translation from the original, but from the Latin vulgate, whence some of its great errors.
- 4. The canonicity of the Books of the Old Testament Scriptures was settled long before Christ.
- 5. The original manuscripts, strictly speaking, were not in the hands of translators of King James' version, but transcripts of them. Only one goes back of the fourth century, the Codex Sinaiaticus found by Tischendorf. This was one of the fifty copies of the Scriptures placed by Constantine in the churches.

- 6. The difference between the various versions of the Bible is surprisingly small.
- 11 A. M. Lecture Hour was preceded by excellent music by the Manchester Cornet Band and fifteen minutes, practice in "Welcome Tidings," the new Sunday-school book published by Fairbanks & Co., Chicago, one of the sweetest and freshest of the new singing books.

Rev. A. P. Graves, of N. Y., the noted evangelist, led in prayer.

Hymn No. 6 in "Welcome Tidings" was sung.

MEMORY—ITS FEATS AND FREAKS.

SYNOPSIS OF LECTURE BY REV. JOHN Y. ATCHISON, A. M. OF CLINTON, IOWA.

Memory is that faculty of the mind by which we retain, recall, and recognize our previous perceptions and ideas. Hobbes, Helvetius, Condillac, and indeed the whole sensational school deny that memory is an original and distinct faculty of mind, and resolve the whole phenomena into "a prolonged sensation." Memory with them is a mere decaying sense, which may be continued for a time after the

object producing it is withdrawn.

But to feel a sensation, and to remember a sensation, are wholly different states of mind; and there is no just ground for denying that memory is a separate and original faculty of the mind, which cannot be resolved into any other faculty, and which gives distinct and peculiar knowledge. This faculty lies at the foundation of all mental progress, as without it all knowledge of the past would be impossible, and man would live only in the present tense. As exercised, memory may be spoken of as I. Voluntary, and 2. Involuntary. These distinctions are real and ancient as the days of Aristotle. Among the

I. CONDITIONS OF MEMORY, we may enumerate the fol-

lowing:

Ist. Bodily conditions. In the olden time, powders, plasters, perfumes, were added to other nostrums, and though we may smile at such conceits, Sir Benj. Brodie, in very modern times, has said that "proper means may be discovered to preserve that temperature of the brain which is favorable to memory."

2d. Vividness of impression; 3d. Attention; 4th. Repe-

tition; 5th. Logical and lucid arrangement.

II. MODIFICATIONS OF MEMORY are observable.

Some remember facts and figures.
 Faces, as Alexander and Napoleon.
 Verbiage Dr. Johnson and Robert

3. Verbiage, Dr. Johnson and Robert Hall.

III. FEATS OF MEMORY have been numerous and prodigious. Potentius the friend of Cicero, Christopher North, Lawson of Selkirk, Voltaire at Court of Frederic the Great, Parliamentary reports in 1732, all attest the wonderful power of memory.

IV. DISTINCTIVE QUALITIES OF MEMORY are

1. Susceptibility.
2. Retentiveness.

3. Readiness; Isaac Newton, Christmass Evans, are illustrations of the lack of readiness.

V. METHODS OF MEMORY.

1st. Topical, invented by Simonides, a Greek poet, B. C. 500.

2d. Rythmical. "Absque, a, ab, abs," &c. "Thirty

days hath September," &c.

3d. Numerical memory. Invented by a German monk, Feinagle, 1812 A. D., essentially consists in changing figures into letters, and by aid of insignificant vowels making words. The following key will explain the system:

Mnemonics for remembering dates,

Vowels are insignificant. Do you wish to remember a number, or date, or any list of figures, take the letters in the order of the figures to be kept in mind from the above table, then fill in vowels to make some word or sentence. Then remember the latter, which will always suggest the

number; e. g., 32=m-n or man; 832=w-m-n or wmoen; 1877=t-b-cc- or tobacco; 7393127=camp meeting; 6482721 =Dr. Vincent.

VI. The immortality of memory seems guaranteed by the very nature thereof, as well as by other considerations. Ist. Analogical argument. Nothing lost in nature, why, therefore, may not thought and consciousness continue? 2d. Experience. All know that many thoughts that were forgotten have returned, and if some, why may not all? De Quincey, in Confessions of Opium Eater; Coleridge, in Biographical Literari; Dr. Abernethy, Dr. Adam Clark, Sir John Barrow, and many others tell of the quickened action of memory in drowning or fever, which, though not creating thought, accelerates the brain's action and warrants the belief that a more etherial body may greatly increase the scope of memory, and that, indeed, this faculty may be the book of judgment.

The immediate and practical bearing of the whole subject upon education especially is manifest. The tendency of the present age is to over-simplify instruction. Memorizing Scripture and select classical quotations are among the best methods of education. Memory, as a faithful trustee, will deliver at the proper time what is entrusted to her custody. Above all, guard against unsound or immoral words or principles in the presence of children. Even though they may now be ignorant of the terms, memory will harbor them. Guard also our own thoughts. These are the nursing fathers of action. Be yourselves pure, and

teach your children purity.

Service closed with singing "Nothing but the Blood of Jesus."

Rev. H. T. Curl, of Ft. Dodge, pronounced the benediction.

AFTERNOON.

PREACHING SERVICE.

2½ o'clock. The service opened by singing "The Light of the World is Jesus," led by Capt. Merry, with piano

and organ accompaniment by Miss Rann and Mr. — Williston. Prayer was offered by Rev. E. F. Burr, D. D., of Lyme, Conn. Capt. Merry then sung "Weary Gleaners," the audience joining in the chorus.

SERMON:

By Rev. E. Corwin, D. D.

THEME:-"THE PERILS OF THE REPUBLIC."

TEXT:—Judges 16: 20. "The Philistines be upon thee, Samson." The following is a brief synopsis of the sermon:
The confidence of the American people in the strength

The confidence of the American people in the strength and stability of their government, is only equaled by their patriotic devotion to and intelligent preference for it, as the best government yet devised, because the most just and equitable. But because it has survived the perils, and outridden the storms of a century, is no evidence of its continued existence for the century to come. Among the many dangers to which our country is exposed at the present time, none seem so prominent as those which arise

ist. From Delusive Self-Confidence.

The people can see no danger from this source, but in this fact lies the evil. It is not mere poetry of sentiment, but the sober prose of fact, verified by the history of republics in the past, that "eternal vigilance," on the part of the people, "is the price of liberty." Another source of danger arises

2d. FROM POPULAR IGNORANCE.

Self-governed communities must be intelligent enough to govern wisely, or they necessarily inflict untold evils upon themselves, if they do not bring swift and sure distruction. The ignorant masses are no more competent to govern well, than is an ignorant aristocracy, much less than an absolute despotism. Hence the importance of our common school system. It must not be trammelled, however, on the one hand by the crafty Jesuit, nor on the other by the noisy infidel. It must inculcate not sectarian, but Bible morality. Our next danger lies,

3d. In the sovereignty of the saloons.

They seek to dominate politics, in all parties, and too often dictate the bad policies of corrupt office-holders. They make a pernicious public sentiment, faster than a dozen of our pulpit orators can correct it, and graduate more adepts in deviltry, than all our colleges and theological seminaries graduate in creditable scholarship. Another danger arises

4th. From the conflict between labor and capi-

ΓAL

After having dwelt upon the causes of the conflict for the past few years, the speaker said, then came a heartless struggle between selfishness and misfortune
—an effort on the part of the rich to secure and control the effects of the poor, corrupt rings were formed to plunder the stockholder on the one hand, and to grind labor on the other. It had come to this, that to invest in any joint stock company, for the promotion of industry and the employment of labor, implied a hardihood, if not a verdancy, kindred to that displayed by the outsider, who makes a venture at a gaming table. The speaker then dwelt upon some of the proposed remedies, which, in themselves, were a thousand fold worse than the disease—showing their cruelty, wickedness, and folly as remedies, not reaching either party, but punishing the innocent. It was shown that the laboring man always suffers more than anybody else in these conflicts between labor and capital. Practical lessons were then drawn from the strike, through which the country has just passed.

The first mission of the church is to the masses. The rich and poor ought to worship together. The thoughtful head should not say to the running feet, I have no need of you; nor can the cunning hands say to the discerning eye, we have no need of thee. Mutual confidence and respect, between laborers and capitalists, should be enjoined. The rich taught *charity*, and the poor taught *contentment*.

Railway corporators are not beyond the reach of those retributive laws of God's government which are never violated with impunity. If they will not remember the Sabbath day to keep it holy, if they train a great army

of men needlessly to neglect the Sabbath and sanctuary, they need not be surprised if those whom they have encouraged not to fear and honor God, shall be used as the fitting instruments for their punishment.

They need not be amazed, if it should be found that "violence hath risen up into a rod of wickedness," and in their fancied security they should hear a terrible cry: "The Phil-

istines be upon thee, Samson."

What thoughtful man is not, in these troublous times, learning the lesson that justice enforced, law vindicated, penalty inflicted, is the dictate of the truest mercy-the first demand alike, of human and divine beneficence. With God's blessing upon an intelligent, patriotic, and pious people, this giant among the nations may survive the storms of the centuries. But without it, the American people shall soon be bowing, like a blind Samson, against the strong pillars of the republic, only to perish in the ruin they madly pull down upon themselves.

4:15, P. M. NORMAL CLASS SESSION.

Sixth Chautauqua Lesson.

Section 2. Sabbath-school Classification.

HENRY C. WRIGHT, Teacher.

Scheme of Classification, by J. H. Vincent, D. D. I. The Primary or Infant. Made up of the non-reading pupils, usually averaging from five to eight years of age.

The Intermediate or Elementary pupils. From

eight to ten.

The Third Grade or Junior. From ten to fifteen. The Senior Grade. This includes the older pupils

and embraces the Lecture Class, which is organized to accommodate those who are unwilling to submit to examinations, or to the ordinary questioning of a class, but who do desire to enjoy the instructions of a wise lecturer.

5. The Normal Grade. Made up of two classes of pupils, the candidates for the teacher's office, who form a sort of Preparatory Normal Class, and those who give attention especially to the study of methods and to actual

practice in teaching.

6. The Sixth or Permanent Grade. This will embrace all who have passed the preceding grades, or who on account of good scholarship shall be elected by the proper officers or board of the school. This grade is designed to hold its members for life. It is to be the very highest department of the school.

Points brought out beside the lesson were

1. Corporal punishment should not be resorted to in the Sunday-school, and rewards should be given seldom and with great care.

2. Teachers should not use anything but the Bible

while teaching.

3. Don't have so much system as to drive out spiritu-

ality.

4. Keep the lesson before you every day in the week. "The Home Readings" will help greatly to do this.

Rev. M. T. Smedley closed with prayer.

EVENING.

EVENTIDE CONFERENCE.

CONDUCTED BY REV. J. R. BERRY, COR. SEC.

THEME: THE LABOR, REST AND REWARD OF THE BELIEVER.

7 o'clock.—The service opened by singing "Nearer My God to Thee."

Prayer was offered by Rev. Mr. Cobb, of Minneapolis.

Rev. Mr. Berry said by way of introduction.

The term eventide is suggestive. At that peculiar and impressive hour, Isaac went out to meditate. See Gen. 24:63. Meditation is more than a religious reverie. It is more definite. Like David, we should have an object before our minds in meditation, otherwise, our thoughts wander. "Thy testimonies are my meditations" is the language of of the Psalmist. Without it much of the reflective and powerful influence of our devotional exercises is lost. One of the first thoughts that dawns upon the soul, as through

the Divine Spirit it passes out from the dark realm of Death into the life of righteousness is that it has something to do.

Rev. Mr. Graves, the Evangelist, now spoke on the

subject of "Labor."

The saved soul has but one labor to perform after con-

version, and that is to lead others to Christ.

The believer works with God, sympathises with Jesus, and is led by the Holy Spirit.

Rev. Dr. Corwin, made a few remarks on "Rest."

There was no prescribed method to gain this rest. Some find rest in the exceeding great and precious promises. others in Doctrine, others in Fatherhood of God, and still others in the sacrificial atonement made by our Savior.

Mrs. S. T. Delevan, spoke upon the "Řeward."

God is the rewarder of all those who diligently seek Him. The faithful Christian is looking for the recompense. Must not, however, work for the *reward*, but for the *love* of the Master.

8 O'CLOCK-LECTURE HOUR.

LECTURE BY PRES. ALEXANDER BURNS, D. D.

THEME: "HARMONY BETWEEN SCIENCE AND RELIGION."

The sketch of this admirable lecture promised by Dr. Burns has failed to reach us, hence cannot appear. It has decided merit as a popular scientific lecture. Those desiring to hear an able and entertaining speaker on this subject would do well to address him at Indianola, Iowa.

NINTH DAY—THURSDAY, Aug. 30th.

FOR ENOON.

6:40—Public worship in the pavilion was led by Rev. A. P. Graves, the noted Evangelist.

Opened with singing.

Rev. Mr. Graves read Eph. 3: 14-23, and gave a running commentary full of life and spirituality. The prayers that followed were prompt, brief and powerful. The special burden of the prayers was for light to shine upon the sacred page, that it might be understood aright; and grace and ability to so use, live and teach it that others, especially Sunday-school scholars, might be led into the way of truth.

The singing was "with the Spirit and the understanding also."

This interesting meeting was closed with singing "Rock

of Ages."

8:15—Children's meeting, under the direction of Mrs. J. E. Foster, of Clinton. This very interesting feature of the assembly has from the first drawn largely on the adults, as well as the children. This morning the gathering, too large to be accommodated in the Children's Temple, has assembled in the grand Pavilion.

Exercises were opened with a number of songs from Fairbanks & Co.'s right royal new book, "Welcome

Tidings."

Mrs. Dr. Keeler led in the opening prayer.

Capt. J. F. Merry again led the children in singing. Mrs. S. E. Waterbury, of Fayette, happily combined the Scripture reading and a superb address on "Bible Flowers." She did not fail to impress upon her hearers the

symbols of the temple and its adornment. The lesson led to Jesus, the children's friend.

Capt. Merry sung "Scatter Seeds of Kindness," as a solo,

the children joining in the chorus.

Mrs. A. F. Townsend, of Waterloo, gave a lesson in Scripture Geopraphy, during which, as she drew facts from the children, she constructed a fine black-board map of Palestine. Children of riper years were all eyes and ears during this exercise. What a wonderful interest attaches to the land of the Saviour.

Song-"Jewels."

Benediction by Rev. J. R. Berry.

9:15—Normal class. Rev. J. H. Vincent, D. D., of New York, the conductor, led in prayer. A general review of all passed over.

Lessons 1 to 7 were the general subject for the hour.

On the black-board was the following diagram:

¹Nms. B[™] B. B. S. CS. W. L. L.P. T.

Pr. Wr. M. J. S. E. N. D. Pv. Er. Ap.

³Cl. O. P. H. P. P. N. H. P. G. P.

 4 **Def.** 1 Evid.

Ev. 1)Pos. 2)Actu. Ev. 2.—A. 4.C. 6.H. 10. 6.H. 10. 0nly.

6N.n.n. B.A.W.T.C.C.C.P.J. 54 '04 47'07 111

For key to the above see II. below.

I. TEACHERS WERE ASKED TO TELL HOW THEY HAD INSTRUCTED THEIR CLASSES.

I. Three plans were suggested by Judge Potter, as to

the use of the black-board.

I. Prepare the lesson and keep it before the class.

2. " " and present it only when wanted.

3. " " as points are drawn out.

2. The best work of a teacher is what he gets the pupils to do after he leaves them.

3. It is not best to drill a class in view of examinations,

but to master the subject.

4. In answering a scholar's question, only give him a

hint at the answer, and get him to work it out.

- 5. We want in the normal class simply to establish principles, and let teachers be original as far as possible in methods.
 - II. REVIEW OF LESSONS GONE OVER.

I. First line in diagram, indicates names given to the Bible.

2. Second line, principal writers of the Bible. Pr., Prophets; Ev., Evangelists; Ap., Apostles.

3. Classification of the writers.

a. Names of minor prophets were given. Not essential that these should be known, but convenient. Take the first two letters of the names of the minor prophets as a system of mnemonics for remembering them. They make the following words:

HoJoAm—ObJoMiNa—HaZeHaZeMa.

b. Names of greater prophets were given.

c. All the books of the Old Testaments were named.

4. Definitions, { Inspiration. Evidences.

- a. Divine Inspiration—"An extraordinary divine agency upon teachers while giving instruction, whether oral or written, by which they were taught what and how they should write or speak."
- b. Definition of Evidences. "Those arguments or proofs by which we are able to satisfy a reasonable in-

quirer that the Bible is not merely the production of man, but that it is the work of God,"

5. Ev-Evidences (I. Our own inferences.

2. A special faculty might have been

I. Pos-Possible

provided.
3. Miraculous manifestations might be made to each individual.

4. Angel embassadors to each.5. A miraculous, heaven-made book.6. A supernatural history.

- 2. Actu(al) Ten items as follows:
- Acceptance of Bible Early, Long, Present.

5. Harmony with { Nature, Existing institutions, Secular institutions.

- Adaptation to the wants of man.
- 9. Self-convincing power.

10. Only theory on which the Bible can be accounted for.

- 6. (1.) Nine notable names connected with the English Bible.
 - (2.) Dates of translation.
- (3.) Square with figures indicates the number appointed to translate King James' version and the number who did the work.

'03, '04, '07, '11 indicate

- a. 1603, the time the translation was suggested.
- b. The time the committee was appointed.
- c. When the work was begun.
- d. When completed.

Review closed with benediction by Rev. S. W. Heald, McGregor, Ia.

AFTERNOON.

LECTURE BY REV. DR. VINCENT.

SUBJECT: "THAT BOY'S SISTER."

2½ o'clock. The people gathered at this hour, in large numbers, under the pavilion to listen to the lecture on "That Boy's Sister," which Dr. Vincent delivered by special invitation, as a prelude to "That Boy." The speaker introduced his subject by a few good natured remarks upon "Woman's Sphere," in which he indulged in various witticisms and much humor, not entirely in accord with the views of a large portion of the public mind in general, and of the prominent workers, among the ladies in particular—not urging his position on this subject, however, with a view of prejudicing public opinion, but giving them merely as his own personal convictions upon an important question. The subject was then presented under the similitude of a story drawn from real life, in which each character played his or her part as naturally and vividly as though actually living and breathing in our midst.

There was "that boy's sister" in all her maidenly grace and virtue, embodying all that is pure and lovely in Christian character, and then there was the mother—a "womanly" woman—whose keen perceptions, sound judgment and kindly feelings won for her the approbation

which she so richly deserved.

"That boy," too, was around, in all his buoyancy and vigor—a perpetual tease and torment—always on the alert, overflowing with exuberance of soul and spirit. The poor child in the cottage, close by the stately mansion—the pert Miss, a compound of affectation and coarseness, as well as the weak and erring one, all passed in review, and each received due share of the speaker's attention in the delineations of character, forming a most pleasing, and at the same time, a most instructive lecture. At its close, Capt. Merry sang "Scatter Seeds of Kindness," the audience joining in the chorus.

EVENING.

The Waverly Cornet Band discoursed sweet music in front of the pavilion previous to the opening hour. CHILDREN'S CONCERT.

CONDUCTED BY MRS. J. ELLEN FOSTER.

7½ o'clock. The concert was opened by singing "I Need Thee Every Hour," led by Capt. Merry, with piano and organ accompaniments by Miss Rann and Mr. Williston. A brief outline of the exercises is here given:

Scripture Reading-1st Psalm-Willie Foster. Repetition of the Lord's Prayer-By the Children.

Singing—"The Great Physician-"

Recitation—Salutatory—Sadie Townsend.

"Little Things" Exercise—Class.

Singing—"Weary Gleaners." Recitation-"Charley"-Cecil Wilbur.

Recitation—"Little Jim"—Lillie Smedley.

Song—" Pass Under the Rod"—Mamie Able.

Recitation—"The Boatman's Wife"—Nina Todd.

Solo-"Only an Armor Bearer"-Willie Harbin.

Recitation—"Burial of Moses"—Willie Smedley.
Singing—"What a Friend we Have in Jesus"—Minnie Wolfe and

Recitation—"Chimes of the Clock"—Class.

Select Reading-Willie Foster.

Recitation—"Good Night"—Miss Blake.

Capt. Merry now sang the solo "Little Willie." By request, Miss Ella J. Mead favored the audience with select reading—"Little Gretchen." followed by a solo by Capt. Merry. Declamation by Sam'l Heald-" Curfew must not ring to-night," and singing "Let the Lower Lights be Burning" followed in succession. Further recitations by Miss Mead, an instrumental selection by Miss Edith Rann, and remarks by Rev. J. R. Berry, in which he made allusion to the labors of the past year, in presenting the present programme to the people. The exercises of the evening closed with the benediction by Rev. J. H. Lozier.

TENTH DAY—FRIDAY, Aug. 31st.

FORENOON.

6:40. Public worship in the pavilion was led by Rev. J. B. Albrook, of Dyersville. It opened with singing, "I

need Thee every hour."

Rev. U. Eberhart led in the opening prayer. Isaiah 12 was read and briefly commented on. The meeting was largely voluntary, and a goodly number participated. Prayer and hymns were short and spiritual, and a general tide of good feeling pervaded the assembly.

Rev. E. W. Jeffries closed with the benediction.

8:15. Children's Hour was conducted by Mrs. S. T. Delevan. Capt. John F. Merry led in prayer. Addresses were made by Mrs. Brainard, of Brainard, Iowa; Rev. T. E. Flemming, of Northwood, and J. F. Merry, of Manchester.

Closed with prayer by Rev. T. E. Flemming.

9:30 Normal Class was conducted by Prof. A. F. Townsend, A. M., Waterloo, Iowa.

Lesson Eighth.—Section I.

Topic—Bible History and Chronology.

Development of Lesson—

Bible history is embraced in forty-one centuries. It may be divided into three grand divisions. From Creation to Exodus, about 2500 years; from Exodus to Christ, 1500 years; from Christ to close of Apostolic period, 100.

The first division is recorded in Genesis, the second in the rest of Old Testament, the last in the New. Our lesson makes twelve periods, bounded by thirteen epochs. In order to aid your memory, we will arrange them as follows:



Adam's Creation Deluge -Abram's Call -Migration to Egypt

4004 Itineracy of Hebrews 1491 Gabriel's Announcem't 2348 Separation of Jordan 1451 Olivet's Mount 1921 Royalty Established 1975 Death of John - 1976 Alienation of Tribes 975 Enslavement of Judah 587 Last of Old Testam't 397

Thus we have these periods arranged in three groups. the first embracing the patriarchial time, when men worshiped by means of the rude altar. We will call it the ADAM-ic era. The second embraces the national period, when the seed of Abraham worshiped through the tabernacle and the temple. We will designate it the ISRAELitic era. The third is the spiritual period, when God came down to man; when the Christian church was established. and man worshiped the God-man. We will call it the era of GOD with man. In this development, you perceive we have three mnemonic words, "Adam," "Israel," "God," by the assistance of which you may hold forever in your minds these thirteen epochs of Bible history.

The teacher then produced the following chart, upon

which the class was thoroughly drilled:

FROM Ad. Cr. B. C. 4004 - 2348 = 1656 yrs. DI. 2348 - 1921 =427 Ab. Cl. 1921 - 1706 = 215 Mg. Eg. 215 1706 - 1491 =Tt. Heb. 1491 - 1451 =40 Tor. 66 Sp. 356 1451 - 1095 =Rv. Est. 1095 — 975 = 120 388 Tr. 66 307 66 190 66 391

II A. M. CHRISTIAN TEMPERANCE WORK.

The exercises were introduced by choir and congregation singing a sprightly temperance song entitled, "No Compromise."

Mrs. Foster read the 146th Psalm.

Dr. Corwin offered an earnest prayer, beseeching the bountiful benediction of God upon the earnest temperance workers, and his blessing on the many thousand sufferers by the curse of rum.

The Hymn, "There is a Fountain Filled with Blood,"

was then sung.

Mrs. J. Ellen Foster, of Clinton, Iowa, was then introduced, and spoke on

OUR WORK.

After reading some excellent and very appropriate se-

lections from Scripture, she said:

The crusade has passed into history. It was a great wave of anguish sweeping over our country. It is a significant word. It is a glory to be a crusader. We must not undervalue the power of organization. Our Christian Temperance Union is but a part of a grand organization with many posts and valiant corps. The speaker mentioned many of the illustrious women who stand grandly out before the world. The names of the greatest heroines of this life are not written on the tablets of fame, but they surely will come out in God's good time! Home is woman's palace,—she is a queen there. The crusade was a defense of the home (applause). Our mothers' work in the temperance field was individual. We hold to this, and add to its effectiveness that of combined effort. We always begin our organizations by a prayer-meeting.

Our methods are—

1st. To care for the children.

2d. To scatter temperance literature.

3d. To call to our aid good lecturers. Woman would always lecture. The difference between the old time and this is, that now woman has large audiences,-then one (poor husband)-now, many.

4th. To secure and open reading rooms. Our work and

plans need no defense.

Our object is to banish intemperance from our land. We must be hid with Christ. From one side we hear, "Go home and mind your business," and from the other something about like it. These shafts hurled at us will drive us from the battlements, if we do not hide in Christ. All cannot work in these special lines, but all work ought to touch this, and promote it.

"Our God is Marching On," was sung, and benediction pronounced by Chaplain Williams.

AFTERNOON.

TEMPERANCE LESSONS.

21/2 o'clock. Services opened, under the pavilion, by singing the "Temperance Battle Hymn," led by Capt. Merry.

Prayer was offered by Mrs. M. J. Aldrich, of Cedar

Rapids, Iowa, followed by singing.

A poem, on the crusade, was read by Mrs. Pollard ("Kate Harrington") followed by singing "My Country 'tis of Thee."

BIBLE READING.

By Mrs. S. T. Delevan.

TOPIC: CHRISTIAN CITIZENSHIP, ITS OBLIGATIONS AND RELATIONS TO THE TEMPERANCE CAUSE.

1st. The Christian citizen must obey the law of God-Isa. 8: 20; also the laws of his country—Rom. 13: 1, 2; must also contribute to the maintenance of the same—Rom. 13: 6, also, Rom. 6: 7; must submit to these laws, as well as to rulers—1 Pet. 2: 13, 14; Math. 22: 21.

2d. The State is under obligations to protect the rights, person, reputation, and property of the citizen—Rom. 13: 4. Rulers must govern in the fear of God—2 Sam. 23:

3; hating covetousness—Ex. 18: 21.

3d. Christian citizenship demands the suppression of all that is destructive to society—Prov. 20: 8. A constant admonition to parents to watch over their children—Deut. 21: 20. Some of the results of intemperance shown in 1st Kings 16: 9, 10; Prov. 31: 4, 5; Prov. 20: 1. Good rulers are not to give place to oppression—Neh. 9: 27; Ezek. 45: 9. That rulers are such as the people make. To this end therefore all our powers should be engaged, that the people may be ruled with wisdom and to the glory of God—1st Cor. 10: 31. Further references were made to Gen. 4: 9; Prov. 24: 11, 12, and Prov. 29: 24, showing that we are to watch over our brother, and not be partakers of other men's sins, a practical application being made to the temperance cause.

Singing, "Marching on to Victory."

By request of Mrs. Foster, Mr. Jacob Kissel, of Sterling, Ill., the reformed blacksmith, related several incidents in his life—spoke of his character before conversion, and of the marvelous things the Lord had done for him; thought that there was not charity enough shown to men of his class, by some Christian people; did not mean to find fault with the whole church, but only with those who failed to encourage and support them in their efforts and labors to overcome, by the grace of God, their appetite for strong drink; that every pure and noble Christian will do this, and help the suffering and distressed, while mere pretension will not. It requires courage to do right, in this, as well as in every other good work; that he did not represent the *Reform Club*, but *Christ*, and worked in the interest of Christianity.

Singing, "O! sad is the heart of the lone one," from

"Tidal Wave."

NORMAL LESSON.

CONDUCTED BY REV. M. T. SMEDLEY, OF FARLEY, IOWA.

EIGHTH LESSON-SUNDAY-SCHOOL SECTION.

TOPIC: "THE SUPERINTENDENT'S OFFICE AND WORK."*

The superintendent is the head—some say, the school, itself—scholars and teachers are needed, but are of little avail without a superintending head, would be but a massmeeting. The superintendent crystalizes the materials. The ideal superintendent must possess earnest piety, executive ability, love for children, familiarity with Scripture, enthusiasm, &c., which the class enumerated at considerable length.

EVENING.

SERVICE OF TEMPERANCE CONSECRATION.

CONDUCTED BY MRS. M. J. ALDRICH.

7½ o'clock. Services opened by singing, "O, Think of a Home Over There."

Reading of Scripture, in which occurred the leading thought, "What wilt thou have me to do?"

Prayer was offered by Mrs. B. S. Brainard, followed by

singing, "I need Thee every hour."

Mrs. Aldrich made a few opening remarks, in which she stated that the temperance work carried on in a Christian manner, was an *aid* not a *hindrance* to the work of the church.

Rev. J. L. Paine remarked that it not only aided, but prepared the way for the Christian work which usually followed it, by a renewed consecration of the members; that until members of the church became so consecrated to God that they can bear the abuse, calumny, and reproach which labor in the temperance cause brings upon them, the work of saving souls would not move forward.

^{* &}quot;The Church, School, and its Officers," by Dr. Vincent, discusses the whole question of the superintendent. Price 75 cents. Hitchcock & Walden, Chicago.

Prayer was then offered.

After further remarks were made upon the subject of temperance work, the audience joined in singing, "Rescue the Perishing." Capt. Merry, being the last speaker, enjoined a duty, not only upon the Christian men and women, but upon men and citizens generally, of this great land, to aid in carrying forward this great temperance work.

Prayer was then offered by Chaplain Williams, followed by a solo by Capt. Merry, "Stay with me."

LECTURE HOUR.

LECTURE BY REV. J. H. VINCENT, D. D..

SUBJECT: "THAT BOY."

8 o'clock. This lecture, although before the public for a long time, has not lost any of its interest and power, if the outbursts of applause and expressions of mirth on the part of the large concourse of people that listened to its delivery serve as an index, yet it seems to be presumption to attempt any lengthy description of that with which so many readers are undoubtedly familiar. Suffice it to say, "That Boy" was a boy, not dying at ten, nor hung at twenty years of age, but a living, breathing part of the genus homo, of today. He was born when young, and from babyhood lived through till youth, in all its varied attitudes and stages. He next aspired to manhood, which he ultimately attained at the early age of sixteen, at which time he knew more than his father, his mother, and all the world besides. But "that boy" must be restrained; he must learn habits of labor and self-control; his choice must not stand in the way of right and duty; his moral character must be developed, commencing with home life and home influences, extending outward through church associations and school-training. The lecture was replete with amusing anecdotes and illustrations, which were given in a manner calculated to awaken thought and honest inquiry.

The service closed with the benediction by Rev. Mr.

Cobb, of Minneapolis.

ELEVENTH DAY—SATURDAY, SEPT. IST.

FORENOON.

6:40. Public worship in the pavilion. The prayer service, this beautiful morning, was led by Mr. J. D. Blake, Rochester, Minn. The attendance was not very large, but those present had come for a purpose, and God honored this purpose by strangely warming their hearts.

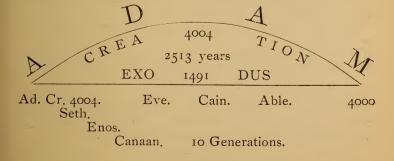
9:15. Normal class session.

Lesson—NINTH OF CHAUTAUQUA SERIES.

Topic—Bible History and Chronology—from Adam to Joseph.

Prof. A. F. Townsend, A.M., Waterloo, *Teacher*. Mr. J. Kissel, of Sterling, Ill., opened the session with prayer.

In the successful study of chronology and history, it is necessary that we have a foundation on which to build, some leading points to fasten in the mind, and about which we may cluster facts. Yesterday we had the skeleton, let us to-day clothe it with flesh. Thus—



Mahaled 10 Centuries.
Jared.
Enoch.
Methusaleh.

1656 yrs.

Lamech. Noah.

Enoch Trans.

3000

Childless 500 years.

Shem. Ham. Japheth.

Deluge 2348. Ark. Noah and family. 1 yr.

Arphaxad.

Asher. Salah. Nimrod. Nineveh. Eber. Babel.

Peleg. Reu.

10 Genera. 427 yrs. 5 Cent.

Serug. Nahor.

Terah.

2000

Ab. Call. 1921. Sarah. Lot. Hagar.

Isaac. Rebecca. Ishmael.

Esau. Jacob. Leah. Rachel. Zilpah. Belha.

R. S. L. J. D. G. N. A. I. Z. J. B. Mg.to Egypt 1706. Joseph. Pharaoh. Jochebed. Nile. Burning Bush. Aaron.

215. Red Sea.

II A. M. Second Session of "Christian Temper-ANCE Work." Platform Meeting.

Services opened with hearty singing of "Ring the Bells

of Heaven."

Capt. Merry leading; Miss Emma Kent at piano, and Mr. — Williston, of Davenport, at the organ.

Rev. L. P. Mathews led in prayer. "Precious Promise" was then sung.

Hon. R. H. Gilmore, after making some announcements, introduced Judge H. W. Maxwell, of DesMoines, who had been selected to conduct the exercises.

Singing "What shall the harvest be?" as very appro-

priate to the subject in hand.

The Judge said:

The seed has been sowed broadcast over our land. The harvest has been gathered from year to year. The seeds of madness, the seeds of crime have fructified, and what a dark harvest has been reaped!

We are sowing a different kind of seed, and hope for a

brighter harvest.

A man may be a temperance man and not a Christian, but a man cannot be a Christian and not a temperance man. The churches are enlisted in this work. They must be. It is a matter of life and death with them. This monster is the enemy of mankind, and the churches must strike

at its root, or die at its feet.

Rev. William Cobb, D. D., Minneapolis, Minn. I am the oldest Son of Temperance in this State. I have been a Son of Temperance for over fifty years. My mother's name was Temperance. I remember the day when there was not a single temperance organization in the Northwest. Now they are numbered by the hundreds. I remember when the first temperance lecture was delivered in New York. The speaker had to be imported from New England. At that meeting a good deacon said, when the pledge was presented "I don't want to sign away my liberty." But I have lived to see a change. The whole Christian church is in arms against the demon Alcohol. Prohibition begun early in man's history. Adam was prohibited from eating of the fruit from one of the trees. At Sinai, the first formula of law given to man is full of prohibition, society to-day has plenty of prohibition in things outside the liquor traffic.

Very many things which need not be mentioned are prohibited; just think of the things a man may not do.

Why not include one more?

The law of reciprocity demands that we should render mutual protection. How can the drunkard and the drunkard-maker fulfill this obligation?

Mr. G. P. Pinkham, Gen. Agt. State Temperance Al-

liance,

Presented the objects, aims, and plans of the Alliance.

Here was given birth to the Alliance; here it was consecrated to God, and baptized with the tears of drunkards who then, at the midnight hour with streaming eyes signed the pledge. Thank God these pledges have been sacredly kept.

We had found that we were crippled in our temperance work for want of means. We formed a joint stock company for the purpose of raising and disbursing funds for the purpose of disseminating temperance truth and encourag-

ing temperance effort.

This organization is not political in its design. It is moral. Its work is to save the fallen, to help save from falling.

Benediction by Rev. C. M. Wheat.

AFTERNOON.

Owing to the Alumni dinner given by the citizens of Clear Lake, there were no services under the pavilion, this afternoon excepting

THE NORMAL CLASS.

CONDUCTED BY PROF. S. N. FELLOWS, D. D.

NINTH CHAUTAUQUA LESSON.

TOPIC: THE TEACHER'S OFFICE AND WORK.

- I. The threefold work of the Sabbath-school Teacher:
- 1. He is a worker in a department of the church.
- 2. He is a teacher of the Holy Scripture:
- 3. He is a *Christian builder* in that he brings souls to Christ and builds up souls in Christ.
 - II. The Sabbath-school Teacher's Duties:
 - 1. He should, love, honor, and sustain the pastor.
- 2. He should by precept and example urge scholars to attend and join in the public and other religious services of the church.
- 3. He should heartily support and obey the Superintendent.

- 4. He should heartily co-operate with the other officers and teachers.
- 5. He should visit, and, if possible, secure the sympathy and co-operation of parents.
- 6. He should require his class to unite in the opening and closing exercises of the school.
 - 7. During the recitation hour he should teach.

To teach is more than to tell, more than to preach—it means, to "cause another to know."

The Sabbath-school teacher should do more than this. His work is to cause his scholars

- a. To know the right.
- b. To feel the right.
- c. To choose the right.
- d. To do the right.

A person must know the right before he can feel it; he must know and feel before he can choose it. He must know, feel and choose in order to do it.

- 8. He should *greet*, *visit* and *help* his scholars out of school.
- 9. In all this work, he should by prayer and consecration secure divine help.

MODEL TEACHERS' MEETING.

REV. J. H. VINCENT, D. D., CONDUCTOR.

5:00 P. M. I. Invocation.

- 2. Roll call, to which teachers responded.
- 3. What difficulties have occurred in the study of the lesson by the teachers, or will be likely to occur to scholars in the class? In response to this, forty questions were asked by the teachers and noted down by the conductor.
 - 4. Answers to these questions.

Under this point the conductor took up the questions asked by his class, and asked them to the class in order.

Before he began, however, he said there could be no discussion.

5. What point will you attempt to enforce in your class? Each teacher spoke of the thought he would make the leading one of the lesson.

The thoughts were then brought together, and a general uniformity of teaching agreed upon.

- 6. Suggestions and remarks by the conductor.
- I. I am the teacher, and you my scholars.

I have asked but few questions; you have asked and answered them. This I deem to be the proper method with the class.

2. Teachers' meeting is not the place to study the lesson, but the place to bring prepared lessons for the purpose of learning how to teach them.

EVENING.

CHRISTIAN TEMPERANCE CONVENTION.

Conducted by Judge Maxwell.

7½ o'clock. Services opened under the pavilion with singing, followed by prayer, by Rev. Mr. Atwater, of Wisconsin.

Singing: "Chide mildly the Erring."

A few opening remarks were made by Judge Maxwell, after which he called upon Chaplain Williams, who responded with a few practical thoughts on the relations of intemperance to crime. The criminal element is a part of the life-blood of the body politic. In answer to the question, "How far is intemperance related to crime?" I would say that the source and cause of the majority of crimes is intemperance. Crimes may be divided into two classes; viz.,

1st. Crimes of passion, which exert themselves against persons.

2d. Crimes of deliberation, which exert themselves against property.

I. Crimes of passion are prompted in three ways; viz.,

1st. By anger.

2d. By lust.

3d. By wantonness.

II. There are two classes of causes for crimes of passion; viz.,

1st. Preparatory causes.

2d. Precipitating causes.

Whisky is both the predisposing and exciting cause of crime. It holds the balance of power in the physical organism of those who are addicted to its use. Not only thus is it responsible for the production of crime, but is also instrumental in propagating it through generations yet unborn. The speaker dwelt at length upon the relation of intemperance to crimes of deliberation, or professional crime.

Intemperance has to do with this form of crime in three ways:

First. In the production of the criminal class. Professional criminals come largely from homes cursed with the squalor and degradation which intemperance has produced.

Second. Intemperance, through the saloon, is responsible for the propagation of crime. The deadly contagion of saloon association has been the moral death of thousands upon thousands. Saloons are often literally "dens of thieves."

Third. Intemperance perpetuates professional crime by discouraging and dragging down again those who are struggling to rise above a life of which they are tired, and which they utterly loathe.

Judge Maxwell spoke of the temperance work in the State of Iowa. It has advanced largely during the past year, and gave facts and pertinent suggestions in connection with the work. At the conclusion of his remarks, Dr. Vincent stated that temperance labor should be continued in connection with Sunday-school and other Christian work.

Mr. E. C. Chapin sang a solo, "Enter the ark."

Announcements were then made by Dr. Vincent, who also extended thanks to the Baptist church of Clear Lake, for the use of their-bell during the remainder of the assembly.

8 P. M. Lecture hour.

ACHIEVEMENTS OF THE TELESCOPE.

* Rev. E. F. Burr, D. D., Lyme, Conn.

AN ABSTRACT.

The original telescope of Galileo described.—The various improvements since made.—What the instrument now is in its best forms, were given as an introduction.

ITS ACHIEVEMENTS.

1. It vastly enhances the apparent brilliancy of the heavenly bodies.

The appearance of the sky to eyes of different sizes; for example, the average human, the Gunonian, the mythic Cyclopean, the Geologic Megalosaurian. The great Ros-

^{*} Dr. Burr is the distinguished Lecturer on the Scientific Evidences of Christi anity at Amherst College. He is more widely known as the author of "Ecce Cœ. lum," "Pater Mundi," etc. To his works the reader, who would like to prosecute the study of the themes of this and the lecture of Monday morning, Sept. 3d, is referred. They may be had of Hitchcock & Walden, or Fairbanks & Co., publishers of this book, Chicagó.

sian telescope beholds the sky with an eye six feet in diameter, which collects from a star 250,000 times as much light as does the average human eye. The brilliant appearance in it of Sirius, the great Cluster in Hercules, etc.

Not always that our most brilliant views of an object are the truest; but so in the case of the heavens and their Author.

2. It locates the heavenly bodies with wonderful accuracy.

The star-maps of Hipparchus, Ptolemy, and Tycho Brahe contrast with our present maps, which give the places of the stars to within one hundredth of a second of the true. This great accuracy is due to telescopes, and they are the source of many important discoveries besides.

3. It marvellously unveils some heavenly bodies long familiarly known; viz., the earth, moon, sun and five planets.

The geography of pre-telescopic times was exceeding scanty. Our greatly superior information is due largely to the telescope, which gives us all our accurate coast surveys by means of triangulation; all our safe voyaging on the high seas by means of the Nautical Almanac, which is founded ultimately on telescopic observations; and all our precise determination of the size and shape of the earth, by its aid in measuring arcs of the meridian in different latitudes.

What does the naked eye tell of the moon? The telescope shows an earthlike body cast up into a tremendous Switzerland, without water or atmosphere, always presenting the same surface to us; and hence rotating in a lunar month, etc.

The naked eye reveals little of the sun, contrasted with what is shown by the telescope of a tempestuous ocean of

molten matter, traversed by mysterious spots, casting immense jets into an atmosphere of less heated material, and consisting of elements, some fourteen of which exist in our earth. This last fact is told directly by the spectroscope, which however is really a child of the telescope.

What the ancients knew of five *planets* is insignificant when contrasted with what the telescope now tells of the earthy character, rotations and atmospheres of all of these; of the phases and mountains of Mercury and Venus; of the lands and seas and three moons of Mars; of the belts and four moons of Jupiter, with their great lesson as to the velocity of light; of the splendid rings and eight moons of Saturn.

4. It shows us a countless number of new heavenly bodies.

But a small number of distinct stars are shown by the naked eye. Present telescopes show twenty new moons, two new large planets, more than one hundred and sixty asteroids, an indefinite number of comets, eighteen millions of stars in the Milky Way, near six thousand other objects which are confessed Milky Ways, and Baconian evidence of others beyond estimate. It is the greatest Columbus the world has yet seen.

5. It shows the heavenly bodies placed on a scale of wonderful vastness.

Only the *relative* distances of some of the celestial bodies were known before the telescope. The absolute distances of many are shown by the telescope by its determination of the earth's diameter, and of celestial parallaxes. Examples of such distances in the solar system and beyond, and illustratisns of the immensity of these distances were here given.

6. It shows these heavenly bodies to be of wonderful size and nature

The prevailing idea, till Galileo, was the small size of stars as compared with the earth. The telescope has refuted such ideas by determining the actual size of many celestial bodies of known distances by means of their apparent diameters, or proportion of light to that of our sun. For examples of the enormous dimensions of some bodies in the Solar System, but especially among fixed stars, and illustrations of these magnitudes, see "Ecce Cœlum." The spectroscope shows all the stars to be suns composed of materials similar to those in our sun.

7. It shows the heavenly bodies to be wonderfully in motion among themselves.

The ideas of three centuries ago, contrasted with our present knowledge of the celestial motions by means of the telescope, show how crude they were. Seven hundred orbital motions among the fixed stars are observed. Many other motions are apparently rectilinear. The gradual separation of stars in Hercules and drawing together in Virgo—the extension of the doctrine of gravity to the fixed stars, is due to telescopic observations on the double stars, and so a proof that no star can be at rest. The motion is universal, constant, swift, in all directions, and yet never found resulting in any collision. Illustrations show the wonderfulness of this.

8. It shows the heavenly bodies universally arranged in wonderful system.

The old ideas, including those of Tycho Brahe, are confuted. The apparently confused mass of shining bodies has been analyzed by the telescope into satellite systems, planetary systems, solar systems, etc. The great size, complexity, perturbations, and yet perfect stability of these systems can be demonstrated.

CONCLUSION.

1. This account of some of the achievements of the telescope only includes what is established astronomy.

An extensive border-land of doubtful speculation or worse belongs to every science.

2. It may not seem a wonderful account to many of you.

This is the natural effect of early and long familiarity with such things.

3. But it would have seemed wonderful to pre-telescopic men.

How enthusiastically they would have deported themselves if the Nuncius Siderius of Galileo had suddenly brought them all these facts in a convincing way.

4. We should try to " put ourselves in their place."

The faculty for doing this is as common as that for getting absorbed in a novel. When done, all the wonders of the most extravagant fiction and Arabian Nights pale before the astronomical facts.

5. Marvellous as have been the additions to our astronomy by means of the telescope, I expect vast additions still.

The astronomical field is inexhaustible, and explorers are more numerous, skillful, and adventurous than ever.

6. And I expect that each addition, when once it has fairly taken place as such, will help the doctrine of the supernatural and revealed religion.

The general effect of past discoveries shows that mature science is a "militia of Jesus Christ."

7. Yet I do not anticipate, however glorious the additions may be, anything that will coupel faith in God and His word.

A brilliant line of Christian scientists offsets a line of un-

devout and unbelieving men, in whom no conceivable wonders in the sky would assure faith. Unwilling hearts are almighty against evidence. Religion is the only basis for a scientific millennium.

TWELFTH DAY—Sunday, Sept. 2d.

FORENOON.

640 A. M. Public Worship in charge of Mr. E. C. Chapin, Davenport. A large number are present, and everything conspires to make this a grand meeting. The opening hymn was "I need Thee every Hour."

Love was announced as the theme.

Mr. Chapin then gave out texts of Scripture, and as they were read by those to whom they were assigned he commented on and enforced them. A highly profitable prayer service followed, which was closed with benediction by Rev. B. Blain, of Wells, Minn.

SECOND MODEL SUNDAY-SCHOOL.

OFFICERS.

PASTOR,

Rev. I. Crook, D. D., Jacksonville, Ill.

SUPERINTENDENT,

Rev. J. H. Vincent, D. D., New York, Ed. S. S. Journal.
ASSISTANT SUPERINTENDENT,

Prof. A. F. Townsend, A. M., Waterloo, Iowa. SECRETARY,

Mr. Geo. W. Harbin, Waterloo, Iowa.

CHORISTER,

Capt. J. F. Merry, Manchester, Iowa.

USHERS,

Mr. Jay Andrews, Ravenna, Ohio; Mr. E. A. Snyder,

Cedar Falls, Iowa; Mr. J. E. Cohenour, Forest City, Iowa; Rev. J. A. Ward, Clermont, Iowa; Mr. John Fairbanks, Chicago, Ills.; Mr. J. G. Evans, Niagara Falls, N. Y.; Rev. F. X. Miller, Hampton, Iowa; Mr. C. E. Brainard, Brainard, Iowa; Rev. T. Easton Fleming, Northwood, Iowa.

TEACHERS.

No. 1. Mrs. S. T. Delevan, Hopkinton, Iowa.

No. 2. Rev. E. Corwin, D. D., Jacksonville, Ill.

No. 3. Rev. J. R. Berry, Waterloo, Iowa.

No. 4. Mrs. A. F. Townsend, Waterloo, Iowa.

No. 5. Mrs. L. C. Gibbs, Cedar Falls, Iowa.

No. 6. Mrs. S. B. Brainard, Brainard, Iowa.

No. 7. Rev. J. L. Coppoc, Clear Lake, Iowa.

No. 8. Mrs. E. D. Adams, Waterloo, Iowa.

No. 9. Prof. S. N. Fellows, D. D., Iowa City, Iowa.

No. 10. Rev. D. Sheffer, Manchester, Iowa.

No. 11. Rev. S. W. Heald, McGregor, Iowa.

No. 12. Mr. E. S. Chapin, Davenport, Iowa.

No. 13. Prof. M. M. Gilchrist, Clear Lake, Iowa.

No. 14. Mr. D. B. Sandford, Independence, Iowa.

No. 15. Mr. J. D. Blake, Rochester, Minn.

No. 16. Miss Martha Hayes.

No. 17. Mrs. J. E. Foster, Clinton, Iowa.

No. 18. Mr. S. E. Waterbury, Fayette, Iowa.

No. 19. Rev. H. I. Crist, Austin, Minn.

No. 20. Mrs. F. M. Robertson, Waverly, Iowa.

The Sabbath-school was preceded by a Teachers' and Officers' prayer-meeting of fifteen minutes. At the tap of the bell for opening school, the door of the pavilion was promptly closed. All late comers were permitted to go into the gallery. Promptness is insisted upon as essential to good work.

MODEL PROGRAMME.

- 1. Scripture Reading and Invocation by the Pastor, Rev. I. Crook, D. D.
- 2. Singing. "A charge to keep," two verses.
- 3. Roll call.
 - 4. Invocation.
 - 5. Lesson—Study—30 minutes.
 - 6. Song.
 - 7. Review by the Superintendent.
 - 8. Song.
 - 9. "School System" study in classes. Seven minutes.
 - 10. Review of "School System."
- 11. Suggestion on "Temperance" and "Missionary work" as brought before us in the lesson.
 - 12. Song.
 - 13. Pastor's Remarks.
 - 14. Announcements.
 - 15 Distribute books and papers.
 - 16. Closing words—[23d Psalm].

The book used for singing was "Welcome Tidings," the excellent publication of Fairbanks & Co., Chicago.

MODEL SECRETARY'S REPORT.

Record of the Sunday-school of Clear Lake. Sunday-school Assembly, 9, A. M., Sunday, Sept. 2d, 1877.

School called to order by Supt. Rev. J. H. Vincent, D. D.

Reading Scripture and invocation by the Pastor, Rev. I. Crook, D. D.

Singing two verses of a church hymn and a brief invocation by the Superintendent.

Calling Roll of officers and teachers. All were present. Classes studied the lesson for thirty minutes, "without interruption."

NUMBER PRESENT.

Officers and Teachers, 26; Ushers, 9; Scholars in Main School, 334; Senior Intermediate, 41; Primary, 35; Lecture Class, 88; Visitors, 85; Total, 618.

The lesson hour having expired, two verses of "Nothing but the Blood of Jesus" was sung.

Review of the lesson and blackboard exercises by the Superintendent.

Singing "Precious Promise"—two verses.

Three minutes spent by the classes in exercise in the "School System."

Questions on the same by the Superintendent.

Remarks by the Supt. on the Evils of Intemperance and the methods of Christian work against it, also on the Missionary cause.

Singing one verse of "Rock of Ages" by the school.

Remarks by the Pastor on the lesson and its associations, the influence of the school and our duty to the Missionary cause.

Reading Secretary's Report.

Announcement of church services by the Supt. He also stated that the distribution of books and papers and taking collection would be in order if in his home school.

Closing service, Reading 23d Psalm by Supt., the school supplying omitted words and verses.

Invocation and Benediction by the Superintendent.

GEORGE W. HARBIN, Sec'v.

SECOND SERMON BY DR. NEWMAN,

OF METROPOLITAN CHURCH, WASHINGTON, D. C.

11 A. M. Preaching Service opened with an anthem by the choir.

Rev. Wm. Cobb, D. D., led in prayer.

Rev. E. Corwin, D. D., read the 19th Psalm.

"There is a fountain filled with blood," was sung.

Rev. J. P. Newman, D. D., having been recalled at the general desire of the people who heard his eloquent sermon of last Sunday, was upon the platform to preach his second discourse.

Text.—John 11:28.

Theme.—" The great mission of the believer as an instrument in saving sinners."

The boldest proposition ever suggested to the human mind, was the project of converting the world. It has no parallel in history.

The design of Alexander to subdue the world by force of arms, or of Cæsar to unify all human governments into one, pale into insignificance when compared with it.

Standing by the Jordan, Christ showed the method by which he designed to do the work.

He called Andrew, Andrew called Philip, and Philip called Nathaniel.

We will discuss this subject under two points.

I. THE WORKERS.

I. The power of individuality.

We meet this power at every turn.

It is recognized when we divide the world into benefactors and malefactors. The first we honor, the second we despise.

We never admire or censure men in groups. We trace all benevolent as well as all malevolent movements to individuals.

Jeroboam will ever be held responsible for the disruption of Israel.

Voltaire was responsible for the public sentiment and conscience which made the horrors of the French revolution possible.

The Germanic reformation was born in the heart of a solitary monk.

The American revolution received its inspiration from the stirring eloquence of Patrick Henry.

Salvation comes from the man Christ Jesus.

God has ordained that life must answer for life, and that mind acts on mind.

There is a community in virtue and vice. It is impossible to so segregate men that they shall not have influence one upon another.

This influence shall roll on till the cycles of time shall break on the shores of eternity.

Virtue and vice are transmissible. Society is what we make it. This is the initial factor in the great problem.

2. In harmony with this thought God employs human agencies for the evangelization of the world.

These agencies are general and special.

The Bible holds to the idea that all should, in some manner, be useful.

There is no escape from the solemn responsibility God has laid on every man. But beside the general duties, there are special labors which demand special instruments. These may be divided into three classes.

a. Those who have a miraculous birth.

Cyrus was named two hundred and fifty years before he was born.

b. Those who are subjects of special care in childhood.

Moses was an especial subject of providence.

c. With neither of the above, some men have had special schooling for their work.

Peter, James and John had a special training for their mission as witnesses of Christ's life, teachings and resurrection.

When God would have the proud Pharaoh confronted, he sent Moses. When an infant church was to be confirmed, and letters were to be written for all time, Saul of Tarsus was called. When ignorance, like a pall of death, sat upon the mediæval church, when the priest was ignorant and the pope was godless, the Monk of Erfurth was called to unlock the spiritual dungeons of the earth.

He raised a Washington for a new republic; a Wesley for a new reformation; a Mivart to oppose the infidel science across the sea.

Here occurred a conclusive and masterly refutation of the position of the evolutionists, which we would be glad to insert had we space.

- 3. The distribution and variety of endowments for usefulness.
- a. Where a great end is to be accomplished, there is the concentration of the intellectuality of a dozen ordinary great men, subject to one will and conscience.

There has been but one Bacon, one Homer, one Milton, one Shakspeare, one Paul.

b. Two or more are called, who are to be the supplement and the converse of each other.

One cannot be all and do all.

In the Wesleyan movement, Whitefield was the soul, Wesley the system. Whitefield had no patience with ecclesiastical machinery; Wesley was never more at home than when organizing or presiding over an annual conference.

Whitefield could not have been Whitefield without Wesley, and Wesley could not have been Wesley without Whitefield.

c. The faithful and conscientious use of one talent, though small, may lead to the grandest results.

You may not excuse yourself because not a Paul, or a Bacon, or because a Wesley without your Whitfield, or vice versa.

One of the greatest evils of to-day is spiritual pride. There are too many who will not work unless they can be leaders.

I pronounce no reprobation upon true leaders.

Here the speaker paid a glowing tribute to Moody as an evangelist, to Cook as a champion of truth against infidelity, to Murphy in his warfare against intemperance, and Vincent in his Sunday-school work. But he deprecated the disposition of pseudo-leaders to crowd themselves to the front.

While there are some who injure the cause by unseemly forwardness, many more under-estimate themselves, and, therefore, are inactive.

You may not be a ponderous folio, but you may be a duodecimo; if you can't be a duodecimo, be a tract going-on a mission of good; but if you can't be a tract, you certainly can be a tract-peddler.

Here the speaker gave the mighty results which followed the reading of Bibb's little tract, "The Bruised Reed," but argued that the greatest share of the praise belonged to the tract-peddler, who laid the tract on the table of Richard Baxter's father. Some of the best church-workers have done their work out of sight.

How true this is of the mother, noble woman, who has trained up her children to be strong men of God.

When, at the last day, names now familiar because of great deeds are emblazoned on the throne of God, they will not be alone, but among them will be the names of some now to fame unknown.

- II. BUT MAN MUST BE QUALIFIED FOR GOD'S WORK.
- I. He must himself be saved; he must be able to say, "We speak that we do know."
- 3. He must have a profound sympathy with those out of Christ.

This must be genuine sympathy; that kind which comes from a deep conviction of the justice of God, a judgment to come, an endless hell for the unsaved sinner, and that those who are to be saved must be saved soon.

2. There must be a consecrvation to soul-saving.

Purity and power are not inseparable. Some of the purest and best of earth have but little power. Purity is subjective, power objective. He who would be a power in soul-saving must consecrate himself to the work.

This is the great evangelistic era of the world. Within the next twenty-five years there will be a world's evangelistic convention, which will gather in some great center the evangelists from every quarter of the globe, to discuss the best means of bringing all to Christ.

Three resolutions will be passed by this convention-

- . I. All men are brothers.
 - 2. Christ is the personal Saviour of each man.
 - 3. All men for Christ, and Christ for all men.
 - "Hallelujah 'tis done" was sung.

Rev. J. H. Lozier then took the stand and made a statement of the financial condition of S. S. Assembly of the North-west, and followed it with a plain unvarnished statement of the facts with regard to which many false statements had got into the press of the North-west. This statement fully exonerated the Camp Meeting Association from any charge of either mismanagement or chicanery. The financial affairs showed a deficit of \$400.00,

which was immediately raised, leaving the Sabbath-school Assembly without a dollar of debt.

Rev. Reece Wolf pronounced the benediction.

AFTERNOON.

PREACHING SERVICE.

SERMON BY REV. J. CROOK, D. D.

3 o'clock. Services opened, under the pavilion, by singing "Jesus of Nazareth passeth by." Prayer was offered by Rev. Mr. Jamison—Reading of Scripture—73d Psalm by Dr. Vincen. o owed-by singing "What shall the harvest be." The sermon was then delivered by Rev. I. Crook, D. D., of Jacksonville, Ill., from the double text found in Job 14: 14, and Math. 25: 46: "If a man die, shall he live again," "And then shall go away into everlasting punishment: but the righteous into life eternal."

The question in the text, "If a man die shall he live again," presents itself to every man.

The words of Christ, not only answer the question, but indicate the fact, that a future life is of a two-fold nature. On the one hand is presented eternal life, and on the other, everlasting punishment. Both are of endless duration, as indicated by the terms "eternal" and "everlasting," which were synonymous with each other.

It is a trial of our faith to look out upon the world as it presents itself to-day, and contemplate the work that lies before us, as Christian laborers. The speaker alluded to the dark and ignorant minds, degraded in both body and soul, that inhabit different parts of the globe, and said, that it was a trial of our faith to believe that they would live again in another state of existence.

He also referred to many of the scenes and occurrences that fall to the common lot of humanity as being the means of the trial of our faith.

The external evidence of the immortality of the soul is derived from two sources; viz.,

- 1. From scientific research.
- 2. From divine revelation.

There are also internal evidences in the soul, the witness or self-consciousness of its existence, implanted by the Creator within man. The moral sense of the soul is also testifying to this great fact, while the religious nature of our being intuitively asserts its own immortality.

While these witnesses are all of them outside of revelation, they are, nevertheless, the voice of God. But men do not always discern the difference between these internal evidences and revelation itself. There is a danger of ignoring the word of God at the present day, and of placing too much reliance upon the conscience, measuring our thoughts, words and actions by its dictation, in utter neglect of its growth and development by the study of the word of God. While all these internal evidences only present a dim, dark outline of the future life, revelation sets forth the same in its awful reality, showing the joy, peace and final triumph of the righteous, and the remorse, shame and utter contempt of the wicked, in both the old and new testament scriptures. The speaker, in making allusion to these two phases of future life, spoke of an endless progression in each direction, one or other of which every son and daughter of Adam was pursuing.

The speaker then dwelt at some length upon these two grand divisions of human life, as set forth in the scriptures, showing on the one hand the punishment of those who are finally impenitent; and on the other the glorious reward of those who, through faith, accept the offers of mercy. The discourse was interspersed with anecdotes thoroughly illustrative of the thoughts under consideration.

The services closed by singing, with the benediction by Rev. Mr. Crook.

EVENING.

SONG AND PRAISE MEETING.

CONDUCTED BY CAPT. J. F. MERRY.

7 o'clock. The services opened by singing "Near the Cross. Prayer was offered by Rev. J. A. Ward, followed by singing "The Great Physician now is near."

Capt. Merry made a few opening remarks, in which he praised God for the interest taken in Bible study. Words of response were now called for. A brother praised God that he was permitted to work in His cause. Sister Delavan praised God for the precious services of this Sabbath-day. A brother praised God for what he had done for him, through the instrumentality of this assembly. Another brother for the cleansing power of the gospel, followed by singing.

Brother Berry desired to bear a word of testimony. He had a song of deliverance and praise that he would gladly sing. That through these hours of preparation and toil, God's grace had sweetly kept him, and he had felt His overruling Providence, which had caused all things to work for good and for the glory of His great name. That the work of this assembly was not for an hour, or a day, but its influences would widen and deepen as time rolled on.

A brother praised God for that religion that breaks forth in joyful song. Another for personal salvation. Another for Christian experience. Brother Cobb for the promise, "Cast thy burden upon the Lord, and he shall sustain thee." Singing "I am coming to the Cross."

A brother from Chicago praised God that he had been permitted to live beyond the common period alloted to man. That during this meeting he seemed to be living over the precious times which he experienced last winter under Mr. Moody's preaching. Singing "O! think of a home over there."

Sister Keeler praised God that she ever found the Savior, and that, too, in early life, and that now, in later years, she had received the full blessing of Christian experience. She felt that Christ was indeed the light and joy of her soul.

Brother Lozier praised God for the share he had in all these blessings which the rest of the brothers and sisters had been praising God for to-night.

Brother Ward, for the means which are being exerted in behalf of the unsaved. Brother Miller praised God for His goodness, and for His wonderful works to the children of men.

Brother Wheat praised God for the Sunday-school Assembly of the North-west, which seeks to cultivate us *spiritually* as well as *intellectually*.

Chaplain Williams praised God that he had any part in Jesus, and in pointing out the way of salvation to the lost.

Brother Wolfe, for the fullness he found in Christ.

Singing, "The light of the world is Jesus."

Mrs. Pollard ("Kate Harrington") now read an original poem in memory of P. P. Bliss.

Prof. Fellows praised God for salvation, and for the privilege of being a co-worker with Christ.

Sister Aldrich, that she could work for Jesus, and that his grace was sufficient for her.

A brother, for a mother's prayers, and her sweet Christian influence.

Brother Smedley rejoiced in a personal religious experience.

Brother Berry spoke of the extent of country which this assembly represented. Also of the money raised in behalf of the work in India, showing that the assembly is not altogether selfish in its Christian labors.

Brother Lozier spoke of the *denominational* extent of the assembly, which he thought ought not to be overlooked.

Capt. Merry closed the remarks by referring to the labor performed in behalf of Sunday-schools in the third district of Iowa. Wanted to know that souls were being born into the kingdom. Asked all who loved the Savior to rise, to which the majority of the audience responded. After which prayer was offerd, closing by singing "My faith looks up to Thee."

SABBATH EVE—TWELFTH DAY.

PREACHING SERVICE.

SERMON BY REV. J. H. VINCENT, D. D.

8 o'clock. Rev. Dr. Vincent now delivered an interesting discourse upon Faith, its nature, processes and power, from the text found in Eph: 2. 8. "By grace are ye saved, through faith." The divine influence, in connection with faith, was set forth by means of scriptural statements, and helpful illustrations. A few points only are here noted. What sight is to the painter, faith is to the saint. As the painter beholds through the medium of sight some natural object of interest, seizes upon the impressions made upon his soul, and produces a likeness of the same upon paper

or canvass, so, by faith, the believer, closing the natural eye, beholds the invisible—appropriates and transfers the realities into his own soul, and produces a picture of that which he beheld, giving to him the divine character. The condition of the artist without sight would truly illustrate the condition of the Christian without faith.

Salvation, Grace and Faith are all the gifts of God, for which all glory should be given to Him. Faith exercises itself upon certain facts which are pre-eminently the gift of God. All history is but the work of an over-ruling Providence, of the divine power and will, products of His thoughts, and His plans. One might, by faith, apprehend all the forces of nature, and still not affect the heart, but when that heart comes, burdened and anxious, to that bit of history that reveals the last hours of Christ it experiences love, and peace and joy. God is not only the author of faith and history, but the author of the peculiar circumstances that bring us to Christ. Every human life is under the moral government of God. The difference between the moral and coercive governments of God was clearly set forth. Coercion uses force, while the moral government uses persuasion. Our God tries to win the heart to voluntary service and obedience.

Men are sinners but do not know it. It is one thing to know it speculatively and another to know it consciously.

It is a part of the divine plan to allure us from false loves unto the pure love of God. A man can never resolve in his own strength. May have a temporary faith, but only to find that it is self-righteous—which has to be taken down—and when this is done, we look up and find a loving face.

Objects of our affection are very often removed to draw us closer to Christ. Every disappointment, every bereavement, every trial, care or pain was of divine origin, and while we cry out against them they are only the instruments in His hands for leading us to Him.

The Holy Spirit is the gift of God. There is a difference between an intellectual faith and a faith of the heart. A touch of the heart, by the Spirit, makes it feel the want of salvation. Men are responsible for faith. They are commanded to believe, and are condemned for the want of it. Faith is not arbitrary. Did not know the philosophy of faith. Still believed that there was a philosophy in it. If men act up to the light they have, their faith will increase until they are able to apprehend by personal experience all the fullness of God's salvation through Christ.

THIRTEENTH DAY—Monday, Sept. 30. FORENOON.

The morning, bright, cool and clear, gave promise of a great day for the assembly.

6:40 Prayer Meeting led by Mr. S. W. Myers, was opened with singing "What a Friend we have in Jesus." After prayer, Heb. iv. 9–16 was read. The season of prayer was was interspered with song and exhortation.

9:15 Normal Class session.

Prof. A. F. Townsend, A. M., Conductor.

Lesson 10. Section 1. Topic—Bible History and Chronology, from Joseph to St. John.

By means of a large chart prepared by himself, the Professor gave a connected view of the leading characters, patriots, prophets, priests and kings of Bible history, down to the close of the apostolic period. This chart presented to the glance of the eye the period to which each person

belonged, the length of time each lived, their comparative ages and much other interesting matter. The Bible student is referred to this chart, published elsewhere. For use in the Sunday-school it can easily be enlarged on heavy paper and made very serviceable in lectures or general teaching.

II A. M. Lecture hour, was introduced by singing, "O how He Loves," followed with prayer by Dr. Vincent.

* DID THE WORLDS BUILD THEMSELVES? Rev. E. F. Burr, Lyme, Conn.

AN ABSTRACT.

The vast number of worlds; their arrangement into systems and the architectural elaborateness and grandeur of many of these systems, e. g. the Milky Way, beggar description.

WHO BUILT THESE CELESTIAL TEMPLES?

Some say, They built themselves—meaning that the atoms of which they are composed, were so diffused as to be free to move among themselves; and that these, in virtue simply of their own forces and laws, gradually came together into worlds and systems of worlds. Amplification of these views may be found in the Nebular Hypothesis

- I. ARGUMENTS FOR THE NEBULAR HYPOTHESIS.
- I. Its agreements with certain facts in the earth and solar system, e.g. the shape of the earth; geological proofs of ancient fusion; nearly circular form of some planetary

^{*} Those who desire to further pursue the subject of this lecture, of which we have space for but the merest outline, are referred to the author's able and interesting work 'Pater Mundi," which can be had of Fairbanks & Co., or Hitchcock & Walden, Chicago, at very low prices; or "The Modern Genesis" by Rev. W B. Slaughter, published by Hitchcock & Walden, Chicago.

orbits; small divergence of their planes from the sun's equator, etc.

Answer. No hypothsis so poor as not to have many points of agreement with fact. A shoe or coat may be a very trying misfit and yet touch you at many points. A stick may be very crooked and very poorly express the general curvature of the earth, and yet fit its surface at various points. Edinburgh is like ancient Athens in many particulars, but yet is a very different place.

- 2. Its agreement with certain observed facts among the Nebulæ. As spectroscope and spectra-gaseous spectra of some nebulæ. Some nebular forms agree with the various stages of world-growth supposed in the Nebular Hypothesis, viz., a mist with a central nucleus, a nucleus within a ring, a ring with one or more nuclei, etc.
- 1. Answer. (1) As to the special nebular forms-these agree just as well with the idea that all the nebulæ are clusters of stars; for we know that such clusters exist in all sorts of forms, and indeed in some of the particular forms alleged, e. g. the Ring Nebula in Lyra.
- (2). As to the gaseous spectra—these do not show that the nebulæ giving them are so many continuous fire clouds. The solid herbium gives the gaseous spectrum, and some gases under high pressure and temperature give the continuous spectra of burning solids. Known stars and clusters of stars give gaseous spectra, for example, three stars in Cygnus, the Dumb Bell Nebula in Vulpecula, the Crab Nebula in Taurus. Also, dim continuous spectra are found underlying some gaseous, and may yet be found under all, as in the case of the great Nebula in Orion. Fire clouds could not be seen so far, would not have such permanent irregularities of outline and surface-aspect as we see, would alter in size and brightness very fast, would never be

sharply defined and uniformly bright throughout as are the planetary nebulæ which give gaseous spectra.

(3). Even if each nebula giving the gaseous spectrum is a continuous fire cloud, it is not such a fire cloud as is needed for the natural manufacture of worlds; because containing, according to the spectroscope, but three element, viz., hydrogen, nitrogen, and one unknown substance.

II. Positive arguments against the Nebular Hypothesis.

Preliminaries. Comets and the August and November meteors are not foreigners naturalized in the solar system—each stellar system, however large, must, according to the Nebular Hypothesis, have come from a single fire cloud.

The Hypothesis may be shown in detail to be inconsistent with the present heat of our sun, the eccentric orbits, and orbital planes of many comets and the retrograde motions of not a few members of the solar system. Especially it may be shown to be inconsistent with certain facts in the stellar systems; for example, the existence of huge visible stellar systems, the absence of dominant central orbs in them, the fact that the systems seldom, if ever, fade away as to light from the center outward, the great divergence and eccentricities of the orbits in most systems, and the various chemistries within the same system, as shown by the various spectra.

Conclusion.

- . Summing up against the Nebular Hypothesis.
- 2. Its religious bearings as shown by its history and the Newtonian principles of philosophizing.
- 3. The measure and explanation of its present acceptance among scientists.

There are fashions in scientific speculation as well as in dress and the former like the latter, are largely importations from unbelieving countries. The human proneness to hasty generalizations was here forcibly illustrated, and the natural inclination of men to be without God in the world proven. Occasionally there are backslidings in philosophy as well as in religion. A brief account of scientific mistakes from the Ptolemaic system downward, demonstrated that science has been and may again be mistaken.

AFTERNOON.

NORMAL CLASS CONVERSATION.

Led by Dr. VINCENT.

2:30. Some of the benefits arising from the normal class, are here enumerated, viz:

- I. Increases zeal for Bible study.
- 2. Systematizes study.
- 3. Supplies teachers.
- 4. Improves methods of teaching.
- 5. Begets habits of study.
- 6. Improves ministers.
- 7. Elevates the standard of the school.
- 8. Promotes sympathy.
- 9. Educates and instructs the church.

Some of the difficulties in the way of normal classes, in thinly settled sections of the country, viz:

- 1. Lack of good teachers.
- 2. Non-attendance of pupils.
- 3. Lack of time.
- 4. Other meetings, and gatherings, of the church.
- 5. Distance from place of meeting.
- 6. Want of disposition, and will.

- 7. Absence of the pastor.
- 8. Lack of other helps.
- 9. Interference of secular labors in summer.
- 10. Lack of studious habits.
- 11. Impression that large numbers are necessary to hold a successful normal class.

NORMAL CLASS.

Led by Prof. A. F. Townsend, A. M.

TENTH CHAUTAUQUA LESSON.

The Sabbath-school Section.

TOPIC: THE WEEK-DAY WORK OF THE SUPERINENDENT

As each of the following week-day duties is read, let the question be asked: 1. How does this duty also apply to teachers? 2. How may both superintendent and teachers secure the performance of these duties?

WEEK-DAY DUTIES OF THE SABBATH-SCHOOL SUPER-INTENDENT.

- I. He should every day *illustrate*, in his life, the Christian duties of which he is the exponent. [At *home* and in *business*.]
 - 2. He should every day pray for his teachers.
- 3. He should every day pray for his pupils, especially those who are most deeply concerned about their souls.
- 4. He should frequently correspond with teachers and pupils. [The "electrical pen," the "papyrograph,"* the "postal card," the "printing-press," will facilitate this.]
 - 5. He should as frequently as possible call at the homes

^{*}See advertising pages for description of the Papyrograph and what Dr. Vincent says of it.

of his teachers, and, in case of illness, at the homes of his pupils.

6. He should adopt a system of judicious tract distri-

bution among both teachers and pupils.

7. He should thoroughly study every lesson, and, as far as possible, from the stand-point of his teachers.

- 8. He should maintain a weekly teachers' meeting for the illustration of the best methods of teaching each week's lesson.
- 9. He should organize and secure the best possible instruction for a *normal class*, to raise np teachers for the future.
- 10. He should read up the literature of the Sunday-school work.
- 11. He should frequently consult with other super-intendents.
- 12. He should often attend Sabbath-school conventions, institutes, etc.
- 13. He should regularly attend the prayer-meetings, etc., of his own Church.
- 14. He should frequently visit and consult with his pastor.

EVENING.

BIBLE AND SONG SERVICE.

Conducted by Hon. R. H. GILMORE.

THEME: "CHRIST OUR EXEMPLAR."

7 o'clock. The service opened by singing, "Precious name." Prayer was offered by Prof. Fellows—Singing "All the Way my Saviour Leads Me." Some of the thoughts suggestive are here given: (1) Christ is our exemplar, not only in general, but in detail. Matt. 11:29.

(2) We must be actively engaged in the service. Luke 2:49. (3) The nature of the service. Luke 19:10. (4) We must have faith in the work, to obtain results. Matt. 19:14. (5) We must win by love, not mere sentiment. 1st John, 3:18. (6) Genuine love shows itself in sympathy. John 11: 33, 35. (7) Love and sympathy beget patience. 1 Pet. 2; 21, 23. (8) We must cultivate the social qualities. Luke 19:5. (9) Entertain at home, and elsewhere. Matt. 15: 35, 36. (10) We must offer prayer. John 17:11. How to pray. Matt. 6: 6, 9; also Luke 11: 1, following which the Lord's Prayer was repeated by the audience—closing by singing—"What a friend we have in Jesus."

8 o'clock—PLATFORM MEETING.

Conducted by Rev. Dr. I. CROOK.

THEME: "SUNDAY-SCHOOL MACHINERY."

Rev. Dr. Crook made a few opening remarks, after which *Prof. Fellows* addressed the people at some length:

There are those who seem to think that no machinery at all is necessary in the Sunday-school, inasmuch as the Spirit is the instrumentality through which the work is performed, while there are others who may over estimate the value of these mechanical appliances, and thus destroy the spirituality of the school. Means and methods are needed in the Sunday-school as much as in the performance of any secular labor. Machinery is necessary. The work is, and must ever be, in part dependent upon human instrumentality. The amount of machinery to be used, is the question which most interests us. It should depend upon the size of the school. A large school needs more machinery than a small one. Care should be taken not to

govern too much. We must govern in order to teach. We should not illustrate so much as to destroy the force of the truth sought to be impressed. After singing,

Rev. Mr. Corwin delivered a short address upon this subject, of which a few thoughts are noted—

There must be a plan and a purpose in all Sunday-school work.—Should aim to have the children develop strong Christian characters.—They must also be fitted as Christian workers. It requires adaptation to carry out these purposes and plans. Promptness is needed. The work must not be done without helps. There must be under-workers, so as to avoid unneccessary delay.—Must have piety.—Must have power in the management of the school.—Must have persistence and earnestness, as well as positiveness in the work. After singing, Dr. Crook requested the persons who had prepared questions, to forward them to the stand.

QUESTIONS ON SUNDAY-SCHOOL WORK.

Answered by Prof. Townsend and Rev. J. R. Berry.

1st Ques. Who should elect S. S. Superintendent?

Ans. The officers and teachers of the school.—Would not include the scholars.

2d Ques. How and when should collections be taken up in the school?

Ans. Would recommend the envelope system, and take weekly collections.

3d Ques. What is the relation of pastor to the Sabbath school?

Ans. That of loving supervisor.

4th Ques. How can punctuality on the part of the teachers be secured?

- Ans. By making them feel that they damage the school by their tardiness.
- 5th Ques. How can the attention of Sunday-school boys not inclined to study, be gained?
 - Ans. By tact.
- 6th Ques. How can the attendance of young men upon the pastor's class be secured, who seldom, or never, attend church?
 - Ans. By going to them personally and showing an interest in their behalf.
- 7th Ques. Are lady teachers best qualified for teaching boys and vice versa?
 - Ans. Think that individual experiences will answer the question affirmatively.
- 8th Ques. How many times should there be singing during one session of the school?
 - Ans. Usually three times. At the opening, before the lesson-service, and at the close.
- 9th Ques. How much can the pastor, who preaches three times each Sunday, do for his school?
 - Ans. In general, but little, directly. Should do as much as possible, indirectly.
- toth Ques. What should be the teacher's great aim in teaching?
 - Ans. To win the soul for Christ.
- 11th Ques. Should charts, maps, black-boards and object-lessons be used in the Sabbath-school?
 - AHS. Yes. Would recommend, however, the purchase of some work, showing how to use them.*

The services closed by singing "What shall the harvest be."

end to Fairbanks & Co., Chicago, for Rev. W. F. Craft's "Through the Eye to the Heart," the best work on the subject.

FOURTEENTH DAY-Tuesday, Sept. 4th.

FORENOON.

Nothing occurred this morning until the session of the Normal Class. Everybody had such a religious feast last evening, that they all concluded to fast at the early hour of public worship.

9:15. Normal Class Hour.

Rev. J. H. Lozier, Teacher.

ELEVENTH CHATAUQUA LESSON.

The Bible Section.

Topic:—BIBLE GEOGRAPHY.*

- I. Find the earliest division of the earth's surface. Gen. i. 10.
- 2. The earliest *countries* mentioned in Genesis. Chaps. ii. and iv.
- 3. The earliest river mentioned in Genesis and its heads.
- 4. The earliest mountain mentioned.
- 5. The earliest city mentioned.
- 6. Divide the Bible world into *four districts*, and name the principal countries in each:—
 - I. North and east of the Euphrates: Ar., Mes., El., As., Me., Per., Ch., Ind.
 - 2. Between the Euphrates and the Mediterranean: Ar., Phe., Ca., Phil., Syr.
 - 3. South of the Mediterranean: Li., Eth., Eg.

Note.—Use the Blackboard and a large map of "The Scripture World" and of 'Palestine."

^{*} The teacher should order the following "Magazine Series," Nos. 5, 24, 27, (Old Series). Price, two cents for the three. Hitchcock & Walden, Chicago, Ill.

4. North of the Mediterranean: Ma., Gr., It., Sp., As.

7. Name the principal Bible waters:—

Ti., Eu., Bl., Ca., Per., Jo., Ja., R. S., Kis., Med., Ni., Kid., Gal., Mer., Ah., Phar., Æg., Adr.

8. Name the principal Bible mountains.

Ar., Mo., Gi., Si., Ho., Ne., Eb., Ger., Ta., Ca., He., Oph., Ac., Si., Bez., Ol.

- 9. Name the thirteen tribal divisions of Canaan under Joshua:—
 - 1. Southern cluster: J. S. B. D.
 - 2. Central cluster: E. I. M.
 - 3. Northern cluster: Z. A. N.
 - 4. Eastern cluster: M-e G. R.
- 10. Name the principal Bible cities and towns:—
 She., Ba., A., He., Ge., Be., So., Go., Bet., Me., Zo.,
 Jer., Shi., Ka., Be., R.-G., Go., Gi., Ez.-G., El., Jop.,
 Jer., Da., Tad., Ni., Shu., Naz., Cap., Na., Ty., etc.
- II. A. M. Dr. Vincent conducted a general review of the Normal class lessons previously studied. During this study the Doctor gave a monemonical outline for Bible history, which should divide it into periods easily remembered. The monemonical words are:

ADAM, DAVID, CHRIST.

- 1. Antediluluvian Period.
- 2. Dispersion "
- 3. Abrahamic "
- 4. Mosaic "
- 5. Dislodgement "
 (Of Canaanites.)
- 6. Allotment "
 (Division of land among tribes.)

124 S. S. ASSEMBLY OF THE NORTH-WEST.

- 7. Vicegerent Period. (Judges.)
- 8. Imperial "
 (Kings.)
 9. Division "
 - (Separation into two kingdoms.)
 - 10. Captivity Period.
- II. Home again "
 (Return from captivity.)
- 12. Reverses Period.
- 13. Independent "
- 14. Savior "
- 15. Twelve. "

THE TEACHER'S BIBLE AND HOW TO USE IT.

Rev. J. H. VINCENT, D. D.

- 1. The teacher should own a good Bible, well bound, with wide margin, maps, indices, references, etc. "The Teacher's Bible" (Amer. Tract Soc.) and the "Bagster's Bible" are the best.
- 2. The teacher should secure the *autographs* of his pastor, superintendent, and pupils on one of the fly-leaves of his Bible.
- 3. The teacher should take his Bible with him to the preaching service, the Sunday-school, and the week evening prayer-meeting.
- 4. The teacher should resolve to make the Bible the rule and standard of his life.
 - 5. He should read his Bible daily.

 [Open and read from it in the morning before he opens any other book or any paper.]
- 6. He should put much of its precious contents in his memory.

- 7. He should "hide it in his heart."
- 8. He should study it as a means of grace, remembering that the Spirit comes through the truth.
- 9. He should wield it as "the sword of the Spirit" to bring souls into submission to Christ.
 - 10. He should never read it without prayer.
- II. He should think closely and wait for heavenly light upon the word as he reads it.
- .12. He should use it in the study of every Sabbath school lesson, depending upon it more than upon any other help.

AFTERNOON.

1:30 O'CLOCK.—ASSEMBLY CONVERSATION ON SUNDAY-SCHOOL WORK.

Led by Dr. VINCENT.

1st Ques.—What is the best method of teaching a class of young people, some of whom have learned the lesson, and others are in total ignorance?

Ans.—Encourage them to ask questions themselves.

2d Ques.—Should a teacher, who is not a good talker, have charge of a class?

Ans.—Yes, if he is a good teacher.

3d Ques.—How many of the exercises of the last Assembly Sabbath-school would it be advisable to practice in an ordinary school?

Ans.—All as far as practicable—should close the doors during the opening service in any school.

4th Ques.—Would you keep a record of punctuality and of recitations?

Ans.—I would.

5th Ques.—Should the Superintendent always review the lesson at the end of each session?

Ans.—The pastor should review the lesson, unless there is some person in the school that is better qualified.

6th Ques.—Would you have the school recite the golden text in concert?

Ans.-Would, indeed.

7th Ques.—How long should the Sunday-school session continue?

Ans.—An hour and one-half is a good average.

8th Ques.—What class of teachers would be best for the young ladies' class?

Ans.—Discreet, sensible, godly, skillful men or women. 9th Ques.—What method should be used for teaching very young children?

Ans.—Should organize a special class for such.

noth Ques.—Should a Superintendent annoy classes by making changes and furnishing teachers after the study of the lesson has commenced?

Ans.—No; a Sunday-school superintendent has no business to leave the platform after the study of the lesson has commenced.

11th Ques.—Should a Sunday-school teacher be a class-leader with a large class?

Ans.—Well, I would think so; would not give much for a Sunday-school teacher that was not a good class-leader.

12th Ques.—How would you use charts, maps, black-boards and object lessons, in the average Sunday-school?

Ans.—Should use them when needed, and at the time needed; use objects when they will serve the purpose better than black-board exercises—may overdo the object lesson.

13th Ques.—What can be done with skeptics, or other persons, who are constantly asking questions to engender debate? Is debate allowable in Sunday-schools?

Ans.—No; a certain class of people always want to get at a point. Let each one write out his arguments, and read them the next Sabbath. You will seldom be troubled by the written argument.

14th Ques.—What plan can be adopted for teaching intermediate classes?

Ans.—Any way to make them ask and answer questions; use incidents and illustrations freely.

15th Ques.—If there was but one good teacher in the school, should she be assigned to the Bible or infant class?

Ans.—Depends on her adaptation; should make the best use possible of the best teacher.

16th Ques.—Should lesson leaves be allowed in the class, or is it preferable to leave them at home, and use the Bible?

Ans.—Let every teacher do what seems best to him or her. Good thing to bring the Bible; but use any helps by which you can do the best work.

17th Ques.—What do you think of Sunday-school exhibitions?

Ans.—Don't believe in them, unless they consist of exercises combining knowledge gained of the Bible, class-drill, conversation, etc.

18th Ques.—Can a local class who have passed a satisfactory examination upon the Chautauqua Course receive an Assembly diploma, or merely a certificate?

Ans.—They are entitled to the Chautauqua certificate, but not the diploma.

19th Ques.—How would you dispose of the late comers at Sunday-school?

Ans. Let them go into the visitor's class. Be strict but

kind. They are prompt at day-school; why not be at Sunday-school?

20th Ques.—Would you use primers and spelling-books with scholars who cannot read?

Ans. No. They can be taught by the leaf cluster and picture-lesson paper.

Could our Sabbath-schools be better named by calling them Bible schools?

I like to call it the Church-school.

Towards the close Dr. Vincent took occasion to remark that Sunday-school work had taken a new phase. Did not now think of children in connection with Sunday-schools. They are for the old as well as the young. Their object is Bible study, in order to spiritual edification and profit.

4:15. Normal Class.

Conducted by Rev. E. S. Williams, A. M., Minneapolis, Minn.

TWELFTH CHATAUQUA LESSON.

Prepared by J. H. Vincent, D. D.

THE SABBATH-SCHOOL SECTION.

Topic: How to Use the Concordance.

1. The first Concordance of the New Testament was prepared by Thomas Gibson, London, 1535. 8vo.

2. The first English Concordance of the whole Bible was by John Marbeck, organist of Windsor College, in the reign of Henry VIII., 1550. Folio.

3. The greatest and best of the Concordances of the Bible is that of Alexander Cruden, a Scotchman. In 1737

he dedicated his Concordance to the Queen. "On November 1, 1770, he was found dead in his chamber in the attitude of prayer."

- 4. The BENEFITS of the Concordance.
- 1. It is a guide to passages of Scripture of which one has but a vague idea.
- 2. It renders it possible to make Scripture an interpreter of Scripture.
- 3. It renders it possible to study the proper connection of a passage.
- 4. It increases the *power and authority* of a passage by showing the corroborative passages.
- 5. It gives new and important shades of meaning to a passage.
 - 5. How to USE a Concordance.
- 1. In the first reading of a lesson mark such words as you wish to examine in the Concordance.
- 2. In the Concordance itself mark the word (with pencil or ink) which you have examined.
- 3. In the Concordance also *mark the texts*, or portions of texts, you wish to examine more carefully.
- 4. Carefully and frequently read together, for comparison, the text itself and the parrallel you find in the Concordance.
- 5. Note particularly which sacred writer makes use of a given word, and in what connection.
- 6. Note the different meanings and applications of the same word.
- 7. Find and examine *synonymous words*, and see what light they throw upon a particular lesson.
- 8. Study particular topics by the aid of the Concordance.

EVENING.

7:30 o'clock. Services opened under the pavilion by singing, "Holy Spirit, Faithful Guide." Prayer was offered by Rev. J. B. Albrook. Remarks were made by Hon. R. H. Gilmore, in reference to the incorporation of the S. S. Assembly of the Northwest, and the work in connection therewith. The articles of incorporation were adopted, and the following persons chosen as the Board of Managers:

Rev. E. S. Williams, Minneapolis, Minn.

Rev. Mr. Linfield, Moline, Ill.

Hon. R. H. Gilmore, Cedar Rapids, Ia.

Mr. G. B. Bradbury, Minneapolis, Minn.

Rev. J. R. Berry, Waterloo, Ia.

Rev. J. H. Lozier, Webster City, Ia.

Rev. R. W. Keeler, Epworth, Ia.

Hon. I. Garmore, Ft. Dodge, Ia.

Col. E. Shaw, Clear Lake, Ia.

Singing, "Not Half has ever been Told," from advance sheets of "Crystal Songs."*

BLACKBOARD EXERCISE.

"How CHALK CAN TALK."

By Rev. J. S. Ostrander, D. D.

By way of introduction, Mr. Ostrander said that he came among us from an extended tour, during which he had attended a good many Sunday-school 'Assemblies, all of

^{*}For sale by Fairbanks & Co., publishers of Sabbath school books, periodicals, etc.

which he found to be delightful and fit places for rest and recuperation. God is setting in motion a set of influences that, moving in every direction, will deluge the land with Bible study. Illustration is the link that connects what the teacher knows with the scholar's knowledge, by the means of which the scholar's mind is lifted to the plane of the teacher's mind. There are two kinds of illustration that can be used

- I. When words only are used.
- 2. Other objects than those that appeal only to the ear. The speaker described the power of drawing word pictures. Some persons possess this wonderful talent to such an extent that the living reality seems to stand before the auditor at their bidding. He spoke of the Bible as a picture book from beginning to end.

It abounds in objects, symbols, types, and figures, all illustrating the fact, that God's way of teaching the world is by the visible method. We do not need to have relics and mementoes from the lands of Bible times to illustrate the truths in connection therewith, but we can, with even a piece of charcoal, draw illustrations that will serve to explain and enforce a variety of them in an economical way. We should illustrate by every means within our reach—such as nature has provided—There is a wonderful power in illustration, and in seeing the thing done, as when the blackboard is used.

Exact representations are not always necessary, as the imagination, of children, goes a great ways. They need not be elaborate. The child will make up its deficiencies. Every teacher can and should use the blackboard. The best use of blackboard in Sunday-school, is for presenting texts of the Scripture, or announcements of spiritual truths. One difficulty is in failing to center the mind upon some single

subject. A few words upon the blackboard at the commencement of the lesson, will tend to turn the mind in a desirable direction, and will impress the child's mind during the week to come.

CHALK SERMON.

Objects and the blackboard can be used to illustrate, expand and enforce texts of Scripture. Here the lecturer took several texts and preached practical and highly instructive as well as entertaining sermons from them. We would be glad to give them to our readers but they would require extra plates. Besides a more satisfactory course will be to send to Fairbanks & Co., or Hitchcock & Walden, Chicago for "Through the Eye to the Heart or Eye-teaching in the Sunday-school," by the Rev. W. F. Crafts, Price \$1.50.

OTHER USES OF THE BLACKBOARD.

1. In the way of maps, pictures and diagrams. The best shape for this purpose is a rectangle twice as long as it is wide. The best material is black broad-cloth, for sale by the above firms at about \$1.50 per yard. Three-fourths of a yard will answer all ordinary purposes.

Many schools cannot afford a variety of maps, but a fresh one can be drawn every Sabbath which may bring with especial emphasis the scene of the lesson.

- 2. To assist memory.
- 3. To explain truth.
- 4. To emphasize truth.
- 5. To teach chronology.
- 6. To impress the lesson's outline.
- 7. To collect attentiou.
- 8. To make announcements.
- 9. To review the lesson.

By all means give it a fair and faithful trial.

FIFTEENTH DAY—Wednesday, Sept. 5. FORENOON.

6:40 Public Worship in the Pavilion was led by Rev. B. Blain, of Wells, Minn. "Sweet Hour of Prayer" was sung, and the first twelve verses of the 119th Psalm were read. The weather being a little unfavorable, the attendance was small, yet those present enjoyed the meeting very much.

8:40. COMPETITIVE EXAMINATION.

Conducted by Rev. J. H. Vincent, D. D.

The class numbering over forty, assembled in the Pavilion with closed doors. Reporters of the press, as well as others, were carefully excluded while the class was subjected to a rigid written examination. After about two hours one of the gentlemen asked, "Can't a fellow study at home and pass an examination afterward." "Yes," said the Doctor, "but it won't do him any good here." "Well, I'll try again next year," was the rejoinder, as he vanished through the door. Pretty soon another, or two, came to the same conclusion. The fate of the remainder can be seen below.

Names of Alumni of S. S. Assembly of the North-West. 1876.

			·		
Miss Louie Flude, Hopkinto	on, I	owa.	Miss Minnie S. Lorbeer, Hum	boldt,	Ia.
Rev. R. Wolfe, Fairbanks,		"	Mrs. Charles A. Lorbeer,	66	46
Mrs. O. D. Bowles, Inland,		"	Mrs. S. C. W. Bowen,	166	"
Mrs. Mary Ellis, Raymond,		**	H. F. Martin, Ontario.		46
Miss E iza G. Bingham, Wate	erloo,	66	Willie H. Foster, Clinton,		"
Estella M. Virden,		46	L. Winsett, Montour,		66
Miss Sarah McGraw,		"	Miss Ella S. Lyon. Grinnell,		66
Miss Hattie Hankinson,		44	M. M. Gilchrist, Clear Lake,		66
Mrs. A. F. Townsend,		**	A. O. Abbott, 374 Dayton St.C.	hicago,	Ill.
S. E. Waterbury. Fayette		**	N. A. Trowbridge, Madelia,	Minn.	
Mrs. S. E. Waterbury, Faye	tte,	66	Rev. H. J. Crist, Austin,	**	

1877.

Rev. Will F. Barclay, Algona, I	owa.	Rev. David Wolfe, Lowman,	III.
Eliza Macy, Springdale,	"	Almira J. Tucker, Nashua,	Iowa.
Rev. Samuel W. Heald, McGregor	Mrs. J. M. Merriman, Floyd,	"	
Hon. Harvey Potter, Jefferson,	44	Rev. M. T. Smedley, Farley,	66
Mary L. Potter, "	"	Amelia A. Smedlev, "	66
I. W. Myers, Hampton,	"	Rev. A. Jamison, Clear Lake,	9.2
S. H. Morris, West Branch,	66	Anna B. Rich, West Branch,	4.6
Willie H. Foster, Clinton,	"	Rev. William McCready, Rolfe,	4.6
Rev. Reese Wolfe, Fairbank,	66	Charles I. Lorbeer, Humbolt,	66
Rev. C. M. Wheat, Laporte City.	"	Rev. F. C. Wolfe, Independence,	66
Cynthia Wicks, Humbolt,	46	Henrietta Lorbeer. Humbolt,	66
Rev. Bartley Blain, Wells,	Minn.	Rev. D. Sheffer, Manchester,	66
Samuel White, Osage,	Iowa.	S. E. Waterbury, Fayette,	66
Sarah Bockway, Concord,	. 6	Mrs. S. E. Waterbury, Fayette,	•6
Ella E. Bingham, Waterloo,	**	Edward A. Snyder, Cedar Falls,	66
Sue W. Hethrington, Dubuque,	"	Mary M. Pearson, Springdale,	
Alice Hartsough, Ft. Dodge,	44	Josie Adams, Rutland,	46
Charles A. Lorbeer, Humbolt,	"	John T, Boylan, Point Pleasant,	66
Catharine A. Ricker, Shellsburg,	66	Ada E. Lozier, Webster City,	46
Rev. Wilbur Fisk, Freeborn,	Minn.	Hattie J. Hankinson, Waterloo,	"

AFTERNOON.

The Greene Bros., proprietors of a fleet of boats in the lake, having kindly placed them at the disposal of the Assembly for a pleasure and fishing excursion, the afternoon was devoted to recreation, which was especially relished by the class who had foregone almost all that would divert them in any way from thorough mastery of the lessons assigned them. Now that examination is over, free from care they can give loose rein to desire for enjoyment.

EVENING.

LECTURE BY REV. J. S. OSTRANDER, D. D.

Theme: "Scenes in the Orient."

7:30 o'clock. During the interval preceding the lecture Capt. Merry sang, by request, "No Book is like the Bible." Rev. Mr. Ostrander made a few introductory remarks,

stating that he came before the people to illustrate the Bible—purposing to carry them to the land and scenes of Bible times.

Mr. Ostrander, accompanied by a number of ladies and gentlemen, now appeared upon the platform, dressed in various styles of oriental costume. Salutations were first made by the gentlemen, each one saluting according to the peculiar custom of his country. The ladies, in turn, seemed to illy appreciate their advantages, by seeking to hide even the small portion of the face exposed to public view, according to the prevailing custom—a practical lesson for the present day. The speaker, however, called attention to the fact that the injunction of the Apostles against "the putting on of gold and costly apparel" was undoubtedly written in view of their habits of dress and excessive ornamentation, often covering the whole arm with rings, and the robe with gold, pearl or silver spangles. The speaker next illustrated the manner of putting on and off the girdle, stating its various uses, etc. The next illustration was "The Burden Bearers," represented by several young ladies in costume. The speaker referred to the relations sustained by Christ to these "burden bearers," as being one of tenderness and solicitude—"Come unto me," etc. The next scene represented several persons in the various attitudes of prayer—the call having preceded it—altogether being peculiarly impressive. The usual rustle in the audience was hushed, and an intense silence prevailed, lending an additional solemnity to the occasion.

The manner of "treading the wine press" was next illustrated, in which the husbandman was assisted by his friends and neighbors. The speaker called attention to the words of Christ, when he spoke of "treading the wine press alone."

Next followed a scene at school, in which the relative positions and duties of school-master and teacher were illustrated. The speaker made reference to that portion of Scripture where the law is spoken of as "the school-master to bring us to Christ"—the Teacher.

The speaker next introduced the magi or magians of those days, showing their weakness and utter failure to fulfil their promises on certain noted occasions. Next followed the supper scene, showing the manner of receiving and entertaining invited guests.

The closing illustration was the meeting of the bridegroom, at midnight, preceding the marriage ceremony. The ladies and gentlemen appeared in costume, with the various instruments of music, lamps, etc., incident to such an occasion, which, together with the speaker's remarks formed one of the most pleasing parts of the lecture.

PLATFORM MEETING.

RESOLUTIONS, PARTING WORDS, ETC.

By request, Hon. R. H. Gilmore assumed the chair, and the following resolutions, offered by Rev. J. H. Lozier, were unanimously adopted:

RESOLUTIONS.

- ist. Resolved, That we recognize with high appreciation, the labors of our Chairman, Bro. Gilmore, and of his coadjutors, Bros. Mason, Albrook, and Stearns—Secretaries of this Assembly.
- 2d. Resolved, That to Rev. J. R. Berry, more than any other man, are we indebted for the magnificent programme, afforded on this occasion. His abundant services and fervent zeal, for this Assembly, are above all praise.

- 3d. Resolved, That we profoundly thank Capt. J. F. Merry, Prof. I. H. Bunn, and their corps of musicians and singers, for one of the most delightful portions of this elegant "Feast of Tabernacles."
- 4th Resolved, Thanks are specially due to the management of the C. M. & St. P. R. R., for their recent efforts in rectifying all matters affecting the comfort and convenience of attendants upon this Assembly and for the assurances, by them given, of better accommodations in the future, and especially for the accommodations afforded in the way of special trains, for the convenience of those returning from this Assembly.
- 5th. Resolved, That we tender our most cordial thanks to Mr. R. F. Hull, of Davenport, Iowa, general agent, for the use of the elegant "Weber Grand Piano," and for the fine "Needham Silver Tongue Organs" used during the meetings of this Assembly, and that to Mr. Holmes, his special agent, we are especially indebted for the many courtesies extended to us in behalf of this worthy representative of the manufacturers of some of the best musical instruments known to the trade.

6th, and last but not least, Resolved, That we hail with joy and hearty appreciation the coming of Dr. J. H. Vincent, M. C. Hazard, Drs. Newman, Winchell, Butler, Corwin, Burr, Magoun, Crook, Ostrander, Burns and Aitchinson, Mrs. Foster, Mrs. Aldrich, and others, who have done so much to make this Assembly a grand success.

Rev. J. R. Berry responded in a few words, and closed by saying that he desired to thank the people for the interest manifested in the success of this Assembly, and as he retired from these labors, he carried with him the most pleasant memories of his life.

Rev. Dr. Vincent made a few closing remarks, in which he stated that the Clear Lake Sunday-school Association had become a permanent organization, and expressed his convictions that it would continue in the future as a source of Biblical instruction, and a power in the church. He spoke of the labor which had been bestowed upon the examination of papers pertaining to the Normal Class, by Prof. Townsend and himself, as consuming a large part of the afternoon. That he had been amply rewarded for all his labors, by the pleasure he had experienced during the four hours labor upon the platform, in conducting the examination in the forenoon, and by seeing the interest taken by the class, which averaged better than any he had ever examined. That many of those who underwent the examination had said to him that they intended to do better work in the future, than they had ever done before. He spoke of the benefits of such labor; that he had unbounded confidence in the future of Clear Lake; that our work consists in laboring for others; that the person who works for the good of souls, is on the highway to holiness and reward. In conclusion, he exhorted his "fellow laborers" to do their work as best they could, in anticipation of a hearty greeting at the gates of the Celestial City. Sing "Watching and Waiting for Me," followed by the Doxology and benediction by Dr. Vincent.

Thus closed the work of one of the most profitable meetings of Sunday-school workers ever held in the West.

CORNELL COLLEGE

Offers great inducements to all who seek a thorough education.

EIGHTEEN TEACHERS, FOUR HUNDRED AND FIFTY STUDENTS ANNUALLY, BUILDINGS AMPLE.

SUPERIOR MUSEUMS, LIBRA-RIES, LABORATORY, AND APPARATUS.

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